

Enlarging the Wee Kirk's Vision

As I said this morning -

Some people think of Korea only in terms of big, fast-growing mega-churches. I told you about the big downtown Presbyterian church 60,000 members. But that's not the only one.

Methodist

Presbyterian

Pentecostal -

But I didn't work with those. What was really spreading so fast in Korea - and what produced the great miracle of church growth in Korea was the spreading network of small churches. The first thing I was asked to do in Korea was ^{not to preach in a sanctuary but} to go out in the country and work with small churches.

The only qualification I had for this work was that I had a car. I was the only ^{minister} ~~one~~ in that part of the province with a car - it was just after the war and the countryside was without just about anything. And I found I was responsible not for 2, or even 3 or four small churches but almost 300.

And I didn't even speak good Korean yet. - About all I could do was give communion - the Lord's Supper. ~~I was almost~~ Except for the fact that I had the car - which is not one of the greatest spiritual qualifications of a Korean missionary.

① Lay leadership

② Finding the right people for further training

③ Prayer

④ Stewardship

But what about vision

1. Mission - not dead, growing
Korea - 1907

2. New Partners

| | World Pop. | Christians | Muslims | Nm-rel. | R.C. | Prot.* | Asia | Un-evangl. | 20 th E. MISSIONS |
|------|------------|------------------|---------|---------|--------|--------|--------|------------|------------------------------|
| 1900 | 1.6 bil. | 560 m., 34.4% | 200 m. | 3 m. | 266 m. | 140 m. | 18 m. | 788 m. | |
| 1988 | 5.1 bil. | 1,700 m. = 33.0% | 900 m. | 850 m. | 926 m. | 500 m. | 210 m. | 1,295 m. | |

* = Anglic., and Non-White, Inc.

20th C. MISSIONS

(2nd version)

If the 19th century was "the great century" of missions, as Prof. Latourette so persuasively demonstrates in his great seven volume history of mission expansion, how shall we describe the 20th? Latourette himself described it halfway through the century as "Advance Through Storm". He was quite sure of the last word, "Storm", but not about the first word "Advance". In 1945 when he wrote that volume, he was not at all sure that by the end of the century we would still be able to claim that the missionary movement had actually advanced in the hundred years since 1900.

Some are quite sure it has not. They say that we have come to the end of the missionary era. The Christian mission has been washed down the drain with its partner, imperial western colonialism, and as the 19th was the century of missions, the 20th is the century of ecumenics, and the 21st will be the century of civilized religious pluralism. No more missions.

Others take a gentler, more moderately negative view. This is not the end of Christian missions, they say; it is only the end of the missionary. Now that there is a Christian church in every nation, we no longer need foreign missionaries. Asians will complete the mission task in Asia; Africans in Africa; Latin Americans in the south. "Missionary, go home."

It will be the thesis of today's lecture that neither of these two popular assumptions are true. The 20th century has proved to be neither the end of 2000 years of Christian missions, nor has it been called to ^{bury} ~~mourn or rejoice~~ (depending on your prejudices) over the extinction of what we once called "foreign missionaries". If anything, the missionary movement today appears to be stronger, better supported and more global than 100 years ago in its golden days, its "great century". But the last hundred years have not been easy. They began high on missions; they hit new lows, and though the present seems brighter, the end of the century is not here yet. I make no predictions about the year 2000.

The 20th century in missions did not begin like the 19th with an almost unnoticed ripple--a shoemaker, two books and a Bible on the poorest fringe of Christian England. The 20th century ^{missions} began with the noon of a

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tidal wave ~~into which that ripple had developed by the end of century,~~ traveling west to east and north to south building up into a great one-directional movement of missionary advance that crashed into the 20th century with what seemed to be irresistible force--a thousand new missinaries a year for a while, crashing across the coasts of continents, as ~~tidal waves do,~~ sweeping all before ~~them, it seemed,~~ at least for the first ten years of the new century, up to the great world missionary conference at Edinburgh in 1910.

Then the picture changes. The great wave of missions begins to break up on the rocks as even tidal waves do. It hit World War I in 1914, and for the first time millions of non-Christians saw Christian missionary countries fighting against other Christian missionary countries. But it survived the war and regrouped for a second world missionary conference, Jerusalem 1928. This one, however, was not so confident as Edinburgh had been in 1910, and Indian and Korean and Chinese and African delegates from enthusiastic, new, young mission churches were puzzled when western Christian leaders argued heatedly with each other on what the missionary movement is all about, and whether Christians should spend their missionary energy on conversions. It was the first hint of a theological revolution that seemed to many to threaten to cut the nerve of mission advance. The next year the Great Depression hit missions in the pocketbook. And in stunning succession there followed another world war and an atheistic revolution in Christian Russia which proved more threatening to Christian missions than any world war had ever been. By the middle of the 20th century the advance of this new missionary faith, communism, had stripped away from free contact with Christian missions about one third of the whole population of the earth.

How then can anyone say that the missionary movement in the 20th century is alive and well and growing stronger every year?

Well, let me begin by saying that at least it is getting bigger. Here are three handbooks on Protestant missions. This one you saw the other day: "all you needed to know" about Protestant missions in 1792 at the end of the 18th century. It is Carey the shoemaker's Enquiry, a very thin small book. This next one is a slightly larger handbook on missions writter a huredred years later, at the end of the

19th century. It is A Short History of Christian Missions by George Smith in 1886. It is all my father "needed to know" about missions in 1890 when he went to Korea. But Smith's handbook isn't that much bigger than Carey's Enquiry. It doesn't make 19th century missions look like much of a tidal wave. Not when you compare it with this "little" 1000 page handbook on 20th century missions. This is what we have to struggle with to know about missions today: David Barrett's World Christian Encyclopedia, and this is just the statistics, not the story of the Christian world mission in the 20th century. At least we're bigger.

Perhaps the best brief way to describe the stormy but by no means ineffective course of Christian missions in the 20th century is to take the general outline of the characteristics of 19th c. mission and ask what remained the same and what changed in missions in the 20th century. Here is a comparison:

| <u>19th Century</u> | <u>20th Century</u> |
|---|---|
| 1. Predominantly Protestant | 1. Ecumenical, but with Roman Catholics more active. |
| 2. Expanding | 2. Expanding still more |
| 3. Heroic: the pioneers | 3. Ancillary: the partners |
| 4. Evangelistic and confident | 4. Motives diffused by theological controversy |
| 5. Cooperative | 5. Polarized |
| 6. Structurally voluntary but moving toward church societies. | 6. Structurally mixed: church and parachurch missions |
| 7. Tinged with colonialism | 7. Tinged with cultural and economic imperialism |
| 8. Mission to plant churches on unreached continents | 8. Mission on six continents |

1. The 19th century was predominantly Protestant in missionary advance. Was the 20th? No. The 19th century saw Protestant missions shake off 250 years of relative indifference to worldwide outreach and in one short century virtually draw even to 400 years of Roman Catholic expansion in the third world. But about midway in the

19th century Catholics recovered from fifty years of sharp decline (1790-1840), and in the 20th century once again surged ahead.

In 1911 Protestants had about as many foreign missionaries as the Catholics and almost as many converts but by 1980 the number of Catholics overseas in mission once again far surpassed Protestant. Here in the U.S.A. we have a distorted view of Protestant predominance. We see how about three times as many American Protestants go out as missionaries compared to the number of American Catholics (32,800 to 12,000). What we fail to note is that worldwide Catholic missionaries far outnumber Protestants. In fact of the twenty countries sending the highest percentage of their population overseas in mission, the United States ranks only 16th. It sends out the largest number, but only one in 4,780 Americans is an overseas career missionary; while 9 of the top 10 sending countries are predominantly Catholic. Spain, for example, ranks second to the U.S.A. in total number of missionaries sent overseas (27,900 to the USA's 44,800), but of Spain's 27,900 missionaries only ten are Protestant. And little Catholic Ireland, in proportion to its population, sends 15 times as many career missionaries out across the world as huge Protestant America (USA). (Mission Handbook, 13th ed., MARC 1986, p. 79 f.).

For a while, after a century of colonialism and after World War II, people were saying the younger church grows best without foreign missionaries. A closer look at the comparative growth rates of missionary-rich Roman Catholicism, and the Protestant experiment with a moratorium on missionaries suggests just the opposite.

Though Catholics lead in missionary sending, the good news about Protestant missions is that contrary to the general impression, the number of overseas missionaries sent out from Protestant North America is not declining. It continues to leap upward. In 1960 there were 29,400, in 1973 37,000; in 1985 67,200. There are now actually 37,000 more American missionaries overseas than there were just 25 years ago, in 1960. (41% of the total in 1985 were short-termers; ten years earlier in 1973 only 10% were short termers, but factoring in the short termers on the basis of months served, the increase in missionary numbers remains phenomenal). (Mission Handbook, 13th ed., pp.)

The bad news is that none of this dramatic explosion in contemporary North American missions overseas can be credited to our mainline Protestant churches. The increase is outside the ecclesiastical establishment. The figures are ominous. WCC-related ecumenically denominational mission agencies overall lost 50% of their missionary personnel in just the last 20 years; independent agencies like the Southern Baptists, Pentecostals, and Wycliff Translators gained 50%; while the old-line faith and evangelical denominational agencies also gained, but only 10%. Numbers is not everything, as they say, but a 50% loss in 20 years in personal involvement in world mission is not something to boast about.

But let me turn to some better news.

2. The 19th century was a century of great numerical and geographical expansion. How about the 20th? It has been a century of even greater, unprecedented expansion. In numbers and extent the growth of the Christian church in the 20th century outstripped even the "great century", the 19th. Stephen Neil, in his History of Christian Missions (Penguin, 1964) which is the best one-volume history of missions now available, puts it this way:

"It is only rarely that it is possible in the history of the Church or in the history of the world, to speak of anything as being unmistakably new. But in the 20th century one phenomenon has come into view which is incontestably new-- for the first time there is in the world a universal religion, and that [is] the Christian religion" (p. 559).

It is Neill's thesis, which he argues well, that only three religions "have been always and essentially missionary--Buddhism, Christianity and Islam" (ibid). Buddhism, he says, is declining despite sporadic revivals and its effective influence does not extend beyond East Asia. Islam reached its peak five centuries ago, and not even the financial bonanza of its oil discoveries has yet revived its spiritual and religious power much beyond its base in the Middle East. Christian missions alone, he says are worldwide and still expanding.

His statement needs revision, and clarification. Islam is also expanding, in recent years faster even than Christianity, but Neill is quite right that Islam's base is smaller and its influence more

localized, and that it is Christianity, not Islam, which is the only universally global religion, one faith spread round the world.

At any rate, whereas the number of Christians at the end of the 19th century had almost tripled in the cre hundred years from 1800 to 1900 (200 m. to 558 m.); the 20th century will almost quadruple~~d~~ the number of Christians in our 100 years from 1900 to the year 2000 (558 m. to 2,000 m.). Even if we stick to what we know, that is the 20th c. to 1987, the numerical increase has been enormous:

-- from 558,000,000 total Christians in 1900 to 1,646,000,000 in 1987.

-- More than half of this number are Roman Catholic, 266^m to 908m., which is an increase of 7%, that is, from 48% to 55% of the world's Christians. ~~There were 642 million more Catholics in the world in 1987 than in 1900.~~

-- Protestants have increased almost as much proportionately, 4%, from 25% to 29% of the world's Christians, but much less numerically, from 141 m. in 1900 to 483 m. There were 642 million more Catholics in the world in 1987 than in 1900, but only 342 million more Protestants.

-- The big loss has been in Orthodoxy, from 21% of all Christians in 1900 to 18½ in 1987, though thanks to population increase, their numbers showed an increase, from 116 m. to 173 m.

It is well to remember that the bottom line in measuring the state of Christianity globally is to read it within the context of the world's population explosion, which means that the important figures are not the overall numbers, but the percentage increase in the ration of Christians to the world's total population. The stark missionary fact of the 20th century is that despite the astounding numerical increases between 1900 and 1987, the percentage of Christians to population declined in that period, not much, only 1.4%, from 34.4 to 33%, while the percentage of non-Christians in the world increased by the same amount, from under 66% to just over 67%.

To the 20th century Christian mission that means that there are 2 billion 300 million more non-Christians in the world today than there were when the century began 87 years ago. The evangelistic urgency of world missions is greater at the end of the century than at its beginning. The day of the missionary is not over.

4. This leads me to postpone consideration of the third comparison, the change from "heroes and heroines" to "partners", and skip to the fourth: The 19th century was evangelistic; its theology

simple and direct. Is that true of the 20th? Not quite. Evangelism is still with us in missions, and theology, but somewhere along the line we shattered and lost the 19th century's great consensus on the why and how of missions. Great sections of the 20th century church lost the simplicity of its missionary motives, and the clarity of its theology of mission. Some years ago I described it ^{Some things} like this:

- There was a time, back^k in the 19th century, when Christians didn't feel the need to re-examine^A the Christian Mission. They didn't need to ask why they had missionaries and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told that they could live forever in Christ. Faced with a challenge as simple as that the church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to ridicule that challenge I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact it was that challenge, understood in its full Biblical context, which sent me to the mission field in the 20th century. But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. The Jerusalem Conference of the International Missionary Council in 1928 said, "Our fathers were impressed with horror that people should die without Christ; we are equally impressed with horror that they should live without Christ." It was a shift of balance, really, more than a denial. It was strategic withdrawal to what in the 20th century was considered to be firmer ground for missions. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. No one has ever helped them to the life abundant that Jesus came to give them. This was a missionary challenge to a future in history--a future without hunger and without hate, without sickness and without tears, where all men are brothers and sisters and the nations shall study war no more. So the church went forth to build the Kingdom.

I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and to work for peace. These have been the two familiar symbols of the missionary in the 20th century: the saver of souls and the builder of the Kingdom. The problem of our time is that neither model is quite able to call all Christendom with it into mission. We have polarized the church between soul savers, and Kingdom builders. We have forgotten our theology. The missionary can neither save souls or build the Kingdom. Souls are saved by the Holy Spirit, and God builds his own

Kingdom. The mission is simply to go where God tells us to go, and do what God tells us to do.

Our current ambiguities about definition of mission and of missionary motives is a symptom of a deeper ill: a loosening of some essential theological convictions. As Dr. McCord, former president of Princeton Seminary often warned, "Our churches are suffering from theological amnesia." If so, what have we forgotten in our theology that affect our mission?

The ~~loss~~^{ambiguity} of motive, however, is a symptom of a deeper ill: a loosening of some essential theological convictions.

As Dr. McCord of this seminary often warns "Our churches are suffering from theological amnesia." If so, what have we forgotten?

This is what Dr. John R. Stott of London told the Nairobi Assembly of the World Council of Churches in 1975. We need to recover five things, he said - speaking as an Anglican delegate: -

① A recognition of the lostness of ^(humanity) ~~man and woman~~ (men and women). According to the N.T., men and women are not 'anonymous Christians' only needing ~~visiting~~ to be told so. They are 'dead in their trespasses and sins'.

② Confidence in the truth, relevance and power of the Gospel of God.

③ Conviction about the uniqueness of Jesus Christ. Of course there is truth in other religions and ideologies. But Paul's argument in Romans is not that this knowledge of God saves ^{the} (people), but that they are without excuse because they suppress it.

④ A sense of urgency about evangelism - not to the dropping of social concerns, but to be ~~truly~~ concerned with the total demands of God's love and justice.

⑤ A personal experience of Jesus Christ. "The greatest of all obstacles to evangelism today", he said, "is the poverty of our own spiritual experience." (David Paton, Breaking Barriers: Nairobi 1975, pp. 18 f.)

Until we recover some such theological foundations for mission - our structures for mission will continue to weaken, ^{which} ~~that~~ is ~~my~~ the 4th point I want to make about 20th c. missions.

Until we recover at least more of a consensus than we now have and ^{do more} ~~begin~~ to heal the wounds between Protestants, Catholics and Orthodox, and in our own Protestantism, ^{divided, as the popular labels have it} between ~~liberal~~ liberal evangelists, ~~evangelists~~, and ~~conservative~~ and evangelical ~~independent~~ conservatives, and fundamentalist separatists, the world Christian mission will remain polarized and ~~is~~ crippled.

But there are signs of hope. ~~Since~~ ~~Re~~ ~~then~~ began at Vatican II, 1965, and its decree (Apostolicum) "On the Church's Missionary Activity." Catholics and Protestants are no longer enemies, but "separated brethren" and sisters. The World Council of Churches' Assembly at Uppsala, ~~which to put in plain St. Paul's ~~is~~ ~~just~~ at the~~ was a set-back. Its reinterpretation of Christian mission in radically humanist, ~~to~~ this-untilly activist terms ^{so many large blocs of} so alienated ^{the} delegates that ~~even~~ ~~the~~ former Sec.-Gen. of ~~the~~ the W.C.C.'s ~~World~~ Commission on World Mission and Evangelism was heard to remark, "The only time I heard the gospel was when the Salvation Army children's Chris Song." Reactions like

that, however, have produced a swing in ~~the~~ a more reconciling direction.

The latest W.C.C. statement on mission, "Mission and Evangelism. An Ecumenical

Affirmation" ^{in 1983 spoke} ~~so~~ so convincingly of the call to conversion, and of the

missionary centrality of "our proclamation [which] is Christ and Christ crucified...

and Jesus risen from the dead", (pp. 9-19). that a prominent group of conciliar and

non-conciliar delegates and observers published a letter of appreciation. Meanwhile

Catholics and evangelicals have been meeting in ~~the~~ "Dialogue on Mission" for the

last ten years and reached some surprisingly strong agreements on ^{three crucial mission issues: -} ① the absolute

uniqueness of Jesus Christ, as "the only way to God (Jn. 14.6), the only Saviour (Acts 4.12)

and the only Mediator (I Tim. 2:5)"; and ② ⁱⁿ Scripture, "Since the biblical texts have

been inspired by God, they remain the ultimate, permanent, and normative reference of

the revelation of God", and ③ on social action, "The sociopolitical consequences of

God's saving action through Christ have been manifest throughout history. They still are."

(IBMR, Ventum, vol 10, no. 1, Jan. 1986, pp. 2-21, esp. 5, 10, 11).

the only Saviour, (Acts 4:12), and the only Mediator (I Tim. 2:5). (The International

Bulletin of ^{Ventura, N.Y.} Missions Research, vol. 10, no. 1; Jan. 1986, pp. 2-21; quoting from p. 5, col 10). And

the statement from the World Council of Churches in 1983, Mission and Evangelism:

An Ecumenical Affirmation, which speaks convincingly of ^{the call to} conversion, and of

Christ, "our proclamation is Christ and Christ ~~is~~ crucified.. [and] risen from the dead." (pp. 9-19)

It would be premature to talk about a ~~return to~~ recovery of a consensus in mission. Protestants, ^{alone} still have at least three ~~se~~ separate ecumenical movements in mission - the World Council of Churches Commission on Mission and Evangelism; the Lausanne ~~Committee~~ Commission on World Evangelism; and the World Evangelical Fellowship. But there is once more movement back to a center, Christ, rather than away from each other. I meet every other month with representatives of the ^{U.S.} Catholic Missions Association, the Division of Missions of the National Council of Churches, and some representatives of evangelical mission agencies to plan for a joint colloquium, ~~meeting~~ drawing together 100 ~~dele~~ representatives (Cath., ecumenical + evangelical) for a week of dialogue this fall on the subject "Divided Churches / Common Witness: An Unfinished Task for U.S. Christians in Mission." There are signs of hope for a positive answer to Christ's call for mission and unity.

5. My last point is this: the most significant fact about missions in the 20th century is ~~also~~ also its most encouraging. ^{[indicates that Jackson}
~~was quite right when he said in the midst of despair and disappointment~~
~~in Benne, "The future is bright as the promises of God."]~~ ~~The final and most characteristic~~
~~The best thing that has happened to~~
~~encouraging fact about~~ 20th-century missions is that it is the century of the
rise of the younger churches - our new partners in mission.

This is the "great new fact of our age", as William Temple put it in his enthronement address at Canterbury: -

"As though in preparation for such a time as this [God has been building up a Christian fellowship which now extends into almost every nation.. No human agency has planned this. It is the result of the great missionary enterprise of the last 150 years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship, interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen; ~~The decline in western missionary force must be viewed~~ it is the great new fact of our era." (Temple. The Church Looks Forward. pp. 1-3).
~~within the context of~~

I am not at all sure that we of the so-called "older churches" ^{(some of} which are younger than the so-called 'younger churches') quite grasp the ^{history-bearing} significance of this "great new fact". Any consideration of the decline in western missionary force must be viewed within the context of this rise of the younger churches. Sometimes, in order to excuse our ^{missionary} ~~factious~~ loss of missionary urgency, we romantically exaggerate the

the emergence of the new churches in the third world, and say that now that there is a church in every country, it is the business of that church to evangelize its own people. It is no longer our business — we have problems enough of our own. Oh, we grossly underestimate the significance of this new fact — and go on our way as if we were still in the 19th century, serenely ignorant of these great new churches of the third world.

Sometime between 1981 + 1982 for first time in 1200 yrs was no longer "white".
 Do any of you know, for instance, what are the

largest of these younger churches across the world? Which is the largest Protestant denomination in the third world? — (not that its biggest makes it the best!): —

3RD WORLD CHURCH - Largest

In terms of adult membership — the largest Protestant churches in the 3rd world are

| | | <u>Adult</u> | (Adherents) |
|---|--|--------------|-------------|
| | 1. Assemblies of God in Brazil | 2,800,000 | (4,000,000) |
| | 2. The Ch. of Jesus Xt on Earth thru His Ppchs S. Kimbangu (Zaire) | 2,000,000 | (3,500,000) |
| M | 3. The Philippine Independent Ch., Atlipayan | 1,860,000 | (3,500,000) |
| M | 4. The Ch. of Christ in Zaire | 1,500,000 | (4,700,000) |
| M | 5. The Dutch Reformed Church of South Africa | 1,100,000 | (2,100,000) |
| M | 6. The Protestant Reformed Church of Indonesia | 1,000,000 | (2,000,000) |
| | 7. Pentecostal Churches of Indonesia | 750,000 | (1,000,000) |
| | 8. Congregations Crista, Brazil | 600,000 | (1,000,000) |
| M | 9. Church of South India | 515,000 | (1,500,000) |
| M | 10. Batak Protestant Ch. of Indonesia | 465,000 | (1,000,000) |
| M | 11. Methodist Church of South Asia | 420,000 | (900,000) |

see 1975
p. 17a

3rd world missions — from 3,000 to 30,000 in 15 yrs.

One point to note about this list is that 7 of the largest of these ~~top~~ ^{top 11} (numerically) are all of mainline derivation or connection. ^{Only four are not.} The two largest are not - but neither are they of North American missionary origin (except very remotely) - they are indigenous and independent (Brazil Assemblies of God, → Zaire Kimbanguist). There may not be as many western missionaries from the mainline sending churches now as there used to be precisely because their 19th c. predecessors were so successful in planting churches that like St. Paul, (as described in Roland Allen's book, Missionary Methods: St. Paul's or Ours, Erdmann 1962) the 20th century missionary gives way to the leadership of the younger churches.

But is that really the ideal pattern? "Moving on" - yes, perhaps - but "withdrawing", "declining", "a moratorium on missions" - no. Not as the mission strategy of the future. That sounds too much like retreat - and with two-thirds of the world still not effectively reached with the good news of Jesus Christ - what we really need is more Christians in active missionary witness, not fewer; and active in proclaiming the whole gospel to the whole world: -

- 2/3 of the world's people go to bed hungry every night
- Most of the world's people are sick and in pain; half can't read.
- More than half ~~are~~ are unjustly oppressed and discriminated against.

And don't forget this: - 2/3 of the world's people do not know Jesus Christ as Lord & Saviour. We still need 20th c. missionaries.

Dom Agencies

| Dom Agencies | Perman. | Total Overseas Income |
|---|---------|-----------------------|
| 1. General Conf. 7 th Day Ad | 1,052 | 70.0 million |
| 2. Minnesota Central Comm. | 527 | 8.0 m. |
| 3. Presb. Ch. USA | 445 | 23.0 m. |
| 4. American Lutheran | 310 | 7.0 m. |
| 5. Lutheran Ch. in America | 246 | 9.0 m. |
| 6. American Bapt. | 186 | 10.6 m. |

Overseas Missions - ratio to national population: (excl. short-term numbers) (Pr. Rec)

| Ratio to pop. rank | Total m. rank | pop. (m. mil) | numbers | ratio |
|--------------------|---------------|---------------|----------|-------|
| 1. Ireland (9) | 3 m. | 9,537 | 1/328 | |
| 2. Belgium (10) | 9 m. | 9,340 | 1/1054 | |
| 3. Spain (2) | 35 m. | 27,891 | 1/1264 | |
| 4. Netherlands (6) | 13.5 m. | 10,357 | 1/1313 | |
| 5. Portugal | 9 m. | 4,219 | 1/2077 | |
| 6. Italy (3) | 55 m. | 25,289 | 1/2176 | |
| 7. Canada (7) | 23 m. | 10,003 | 1/2281 | |
| 8. France (4) | 53 m. | 22,847 | 1/2316 | |
| 9. Switzerland | 6.5 m. | 2,768 | 1/2361 | |
| 10. New Zealand | 3 m. | 1,158 | 1/2617 | |
| 11. Norway | 4 m. | 1,448 | 1/2763 | |
| 12. W Germany (5) | 61.5 m. | 16,384 | 1/3765 | |
| 13. Australia | 14 m. | 3,501 | 1/3944 | |
| 14. Austria | 7.5 m. | 1,849 | 1/4077 | |
| 15. Sweden | 8 m. | 1,816 | 1/4566 | |
| 16. U.S. | 214 m. | 44,753 | 1/4780 | |
| 17. U.K. (8) | 56.5 m. | 9,978 | 1/5655 | |
| 18. Finland | 5.5 m. | 527 | 1/8527 | |
| 19. Denmark | 5 m. | 346 | 1/14,526 | |
| 20. Iceland | 0.2 m. | 11 | 1/19,436 | |

(Use Kirk)

"Is Day of the Lord" (13)

Half of the world's people go to bed hungry every night. Some of them right here in Atlanta - but most of them in Asia & Africa. Americans feed their dogs better than half the world can feed itself.

Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and..heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation ~~are~~ ^{are} Christian missions. The mind learns through the eye more than through any other sense transmission process. "Go ye therefore and make disciples: all nations... teaching them..." said Jesus. (Matt 28: 19, 20).

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. "The Lord.. executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission for 20th century Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is Lord and Saviour. "What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt.16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

● Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."

- Samuel Hugh Moffett
Princeton, N.J.

- The Commission
April 1983

ASIA

ASIA: THE GREATEST CHRISTIAN CHALLENGE

"아세아는 기독교의 가장 큰 도전장"

Matthew 9: 37-38.

놀리 이해 하시면 고맙겠습니다.

오늘 나자렛 신행의 제 회 졸업식에서 실패 할수있게 된 것을 기쁘게 생각합니다.

마태복음 9장 37-38절에 의하여, 아시아는 ^{세계 기독교인들의} [한국] 교회의 가장 큰 도전장 이란 제목으로 말씀드리고자 합니다. 본문 보면: "이에 제라들에게 이르시되, 추수할 것은 많되, 일꾼은 적으니, 그러므로 추수하는 주인에게 청하여, 추수할 일꾼들을 보내여 주소시라 하라 하시니라."

온 세계를 보면, 아시아는 기독교인들이

Asia: the Korean church's greatest challenge

오늘날 아시아는 예수 그리스도 교회가 직면하고 있는 가장 큰 하나의 도전장임을 의심할 여지가 없습니다.

First challenge: SIZE
25 million sq. kilo: 3/4 land
2 billion, 200 million people = 60% of world
paper (U. America 6%)

SIZE
I. 첫번째의 도전은 아시아의 만만치 않은 규모입니다. [아시아는 이세계 대륙의] 큰 대륙입니다. 넓이가 이천 오백만 평방 킬로미터로서 세계 육지의 삼분의 일 이나 되며, 또한 22억의 인구가 살고 있습니다. 이 것이 첫번째의 도전점입니다. [나는 때때로, 그들 20억이나 되는 인구가 모두 다 우리와 함께 바로 이곳에 서울에 같이 살고 있다는 것을 생각합니다. 얼마나 밀집된 대륙입니까] 22억의 인구는 세계 인구의 60%가 넘는 숫자입니다.

Still increasing. Seoul has 9 1/2 million people - in 1890 when father came 150,000. Tigers in the hills then - now nothing but high rise apartments.

지금도 인구는 증가하고 있습니다. 나는 서울이 (9백)오십만의 인구를 가진 세계에서 여섯번째의 큰 도시라는 사실을 알았을 때, 나는 놀랐습니다. 우리 아버지께서 불과 (96)년 전에 이곳에 서울에 처음으로 개교했을 때, 서울의 인구는 십오만명 밖에 되지 않았음을 기억합니다. 서울의 그대의 언덕에는 호랑이가 있었고, 아파트는 없었습니다.

Fig. 9 Asia's 2nd largest country - India - larger than at. Am. + Africa combined, a few decades ago.

아시아의 인구 통계표가 나의 기억속에 있을 정도였습니다. 아시아에서 가장 큰 나라는 중국이며, 두번째는 인도입니다. 이 인도의 인구는 아프리카와 남미 대륙을 합한 인구보다 더 많습니다. [그러나 땅의 크기는 남미와 아프리카를 합한 것 보다 더 크지 않습니다.]

But most significant Asia statistic I think, in two in next 20 yrs - 1 billion Asian young people will pass the age of 18.

아시아 인구에 대한 나의 견해는 이러 합니다. 앞으로 20년 안에 10억의 아시아 어린이들이 자라서 18세가 넘게 됩니다. 어떤 경제 학자는 이 사실을 설명하면서,

~~아시아는~~ ~~인구에 대한 도전장입니다~~

아시아 인구에 대한 나의 견해는 이러합니다.

Asia will be
In next 20 yrs, one
billion Asian children
will pass age 18

앞으로 20년 안에 10억의 아시아 어린이들이
자라서 18세가 될 것입니다. 어떤 경제 학자
의 사실을 설명하면서 앞으로 20년 안에 산업

사회에서 열심히 일할 수 있는 젊은이가 아시아에
10억이 증가하며 이 엄청난 숫자는 현재
북미, 서방 유럽, 그리고 일본의 노동력을 합한 숫자의

10배가 된다고 하였습니다. 이 사실은
"제조업계가 앞으로 동양으로 옮겨질 것을 의미한다고
그는 말했습니다. 아시아는 세계의 산업의 중심지가
될 것입니다"

Then - a sober after-
thought. These billion
youth will determine future
of world

앞으로 이들 10억의 아시아의 젊은 이들이
세계 전체적인 미래를 결정할 것이라고 냉정히
말했습니다. 그들이 만일 일을 하려고 하지
않을 때에는 그들의 "현대인의 세가지 지옥" 중에
어느 한 길로 빠져 들어가게 될 것이라고 말했
습니다.

이렇게 말하는 그는 기독교인이 아닙니다. 그는
그의 "현대인"에게 있어 세가지 지옥"이란
성서적이 아닙니다. 그렇지만, 매우 흥미 있는 이야기입니다.

First hell - terrorism

현대 젊은 이들의 첫번째 지옥이란, 폭력행위
입니다

2nd - war

두번째는 (전쟁 즉) 핵 전쟁입니다

3rd - over-population

세번째는 과잉 인구 증가입니다

과잉 인구 증가에 대해서

If they become parents
at rate their parents
did - no room

그는 말하기를 이들 젊은이들이 ~~부모~~ ~~아버지~~
~~아버지~~ 아버지가 되고 어머니가 될 것입니다

will be left in the world.
It will be a
living hell.

그런데 이 지구에는 그렇게 많은 인구를 수용할
장소가 없습니다. 그때는 이 지구야말로 산 지옥이
될 것이라고 말했습니다

But I have a different thought.

그러나 나에게 있어서 그것은 또 하나의 다른 의미를 암시 합니다.

In these 20 years, these same billion Asian youth will be passing their most reachable years for expansion

20년 안에 아시아의 가장 알맞는 나이대로 10억의 젊은이들은 전도 받기에 갈 것입니다

무엇에 도전을 해야 합니까?

A billion Asians to be reached by 1980 - in their most gain years. Asia - not the industrial center - but main man work force.

10억의 아시아 젊은이들은 예수 그리스도를 받아들이기에 가장 알맞는 나이가 되고 그들은 마음문을 열어 놓게 될 것입니다. 아시아는 세계의 산업의 중심지 보다, 전도 중심지 인클로 생각합니다. "추수할 것은 많되, 일꾼은 적습니다."

2nd: VARIETY II Not just in size is Asia first - in everything!

두번째 도전 점은 아시아의 다양성입니다. 그것은 아시아의 거대한 대륙이 아니고 모든 면에 있어 첫번째 라는 다양성입니다. VARIETY

Driest place - Iran Central Desert.

이 지구의 가장 건조한 부분이 아시아에 있으며 그곳은 ~~아시아의~~ ^{IRAN} 이란의 중부 사막지대입니다

And wettest: Cherrapunji, Bengal. Once 9 meters - 30 feet of rain in one month!

또한 이 지구에서 가장 습도가 많은 곳도 아시아에 있습니다 이는 Bengal 에 있는 Cherrapunji 입니다. 그곳에는 한번에 9 미터의 비가 오며 한달 동안 거의 매일 비가 옵니다. ~~우량은 확실하 몇 일까~~ 한달에 30 피트 정도 왔습니다

Coldest: Irkutsk - 70 C (-94F).

또한 아시아에는 이 세계에서 가장 추운 곳도 있습니다 ~~Irkutsk~~ ^{coldest} Siberia 의 남쪽으로서 온도가 섭씨 영하 70도, 화씨는 영하 94도로 내려 갑니다.

Hottest: Persian Gulf - regularly 122° F (50° C).

그리고 세계에서 가장 더운 곳이 또한 아시아에 있습니다. 그곳은 페르시아 지방으로서 여름의 기온이 보통 섭씨 50도 화씨는 122도 나 올라 갑니다

Lowest sea - Dead. Highest mt. - Everest

그리고 아시아에는 가장 낮은 바다 즉 사해가 있으며 가장 높은 산인 에베레스트 산이 있습니다

But these natural variations - not greatest challenge - not natural variations - but human + linguistic differences.

그러나 이러한 자연의 다양성이 도전점이 아니고, 참된 도전점은 아시아 사람들의 다양성이 언어의 복잡성입니다

Nanching - Chinese students speak to each other thru interpreters.

나는 중국에서 Nanching 신학교에서 가르칠 때 일을 기억합니다. 같은 중국 학생들 몇 사람이 서로 다른 통역을 하면서 말을 하고 글씨를 쓰는 것을 보았습니다.

China has 50 diff. languages. Some say 200. 3 Asian countries: China, India, Indonesia have 2,700 languages.

그러나 그들은 모두 중국인입니다. 어떤 중국인이 나에게 말하기를 우리 중국 사람들은 서로 다른 언어를 사용한다고 했고 다른 어떤 이는 200 가지 언어를 사용한다고 했습니다.

Asia has 3,000 major languages. And 12,500 diff. cultural or racial groups.

중국어 외에 전 아시아에는 3000 가지의 언어가 있습니다. 이것은 하나의 대륙 안에 12500 가지의 문화와 서로 다른 인종이 있음을 말합니다.

What a tremendous evangelistic challenge to cross-cultural evangelism. We must cross these barriers for Christ.

서로 다른 문화 속을 뚫고 들어가서 전도해야 하는 우리에게 이 사실은 얼마나 엄청난 도전입니까? 장막을 우리는 예수를 전하기 위하여 이 어려운 장막을 뚫고 들어가야 합니다.

Asia is not just one big continent. It is 12,500 different great + small sub-continents.

아시아는 하나의 큰 대륙이 아니라 12,500 가지의 서로 다른, 너무나 다른 작고 큰 아 - 대륙입니다.

The harvest is great, but

수확할 것은 많되, 일꾼은 적습니다.

3. CH. GROWTH. III

Third challenge: church growth. Some of fastest growing in world are in Asia. Sometimes perhaps I boast too much...

세 번째 도전은, 아시아 교회의 성장의 동요입니다. 세계에서 가장 빨리 성장된 몇몇 교회가 아시아에 있습니다. [마치 한국의 장로교회 처럼 말입니다]

나는 때때로 우리가 교회의 급 성장에 대하여 너무 지나치게 자랑한다고 생각 할 때가 있습니다.

What a difference between John's Korea + mine.

나의 아버지가 계시던 한국과 무슨 차이 점이 있습니까? [내가] 있는 [곳]은

1890 -

우리 아버지는 1890년에 한국에 들어 왔습니다.

Then foreigners had difficulty entering roadsides everywhere. Only 100 had believed today - a church wherever...

그때까지만 해도 한국은 외국 사람들이 쉽게 들어올 수가 없었으나 아버지는 한국에 가서 노방 전도를 하셨습니다. 그때의 한국 교인의 숫자는 100명을 넘지 못했습니다. 그러나 오늘날 한국에는 이들을 가든지 교회들을 쉽게 찾아볼 수 있습니다.

where but in Korea - 17,000 attendance on Sunday at Yangnak.

이 세계 어느 곳에서도 영락교회처럼 ~~일요일~~ 주일날 아침 예배에 ^{150,000} 15만 명이 넘는 사람들이 참석하는 교회를 쉽게 찾아볼 수 있습니까? (한국 외에서) 순복음 장로교회나 한 장로교회에서

3,000 Prot. churches in Seoul, Korea - one 1/2 minutes of missions.

오늘날 서울에는 신교 교회가 6,000 여 곳이 있다고 알려져 있습니다. 한국은 아시아 중에 기독교의 선교가 급 성장의 기록을 이룬 유일한 곳입니다.

1900 - Asia had only 9 million Christians. Today Korea alone has 14.79 - 8 million in Indonesia 14.79 - 80 million.

아시아에는 1900년에 ~~기독교~~ 교인이 천 900 만이 있었습니다. 이는 물론 신교와 구교를 합한 숫자입니다. [이는 필리핀의 구교 숫자도 포함 된 것입니다.] 오늘날은 아시아의 인도네시아 ^{한국 선교} 교인만도 800 만이나 됩니다. [필리핀의 구교 신자 숫자는 사천만입니다.]

Largest Asian Prot. Communities: Indonesia - 8.1 m. India 6.6 m. Korea 5 m. Phil. 1.5 m. Papua 1.3 m.

신교 중에 아시아에 있어 가장 그 숫자가 많은 곳은 ① 인도네시아가 팔백 십 만 명이며 ② 인도는 육백 육십 만 명이며 ③ 한국은 오백 만 명이고 ④ 필리핀은 백 오십 만 명이며 ⑤ 뉴기니아는 백 삼십 만 명이나 됩니다.

Asia's Christians have begun to explode in church growth. 14m in 1900 to 200m in 1985.

1900년 그 때에서부터 오늘날 신교와 구교를 합한 아시아에서 기독교인은 교회의 성장과 더불어 급증하기 시작했습니다. ③ 1900년에 천 9백 만 명에서 오늘날 팔천 만 명으로 ~~증가~~ 증가하였습니다. (신교) 일백 오십 만 명으로 ~~증가~~ 증가하였습니다.

In less than 20 yrs. - total: from 14m (1957) to 22.6m (1975). 3 times as fast as gen. pop.

아시아의 기독교 교인의 증가는 기독교가 전파된 지 20년이 못되어 아시아의 인구 증가의 3배나 빠른 속도로 급증하였습니다.

[특도로 급증 하였습니다.]

From 1457 - 14 m.
to 1975 - 22.6 m.

교인의 증가는 1957년 에 천 사백 만 에서 1975년
에 이목 이천 6백 만 으로 엄청난 증가를 보여
주었습니다.

Some say Asian ch.
growing so fast - no longer
needs missionary work.

이런 이들은 말하기를 아시아의 기독교는 이렇게
너무 빨리 증가하여서 이 이상 선교할 수 없는
지역이라고 합니다 만 나는 그렇게 생각 하지 않습니다

Where church is growing
is greatest missionary challenge
Job: to take a growing
church & turn it into a
missionary church; to see that
it grows not for itself, but X^t, &
that not only a growing church
but that it has a
missionary challenge.

교회 성장이 있는곳이 가장 중요한 도전 장이며
성광한 교회가 선교하는 교회로 방향을 바꾸게
하는 도전 이 있습니다. 교회가 성장 하는 것은
교회 자체를 위한 것이 아니고 그리스도를 위한 것이며
이는 세계를 위한 것이며 하나님을 섬기는 일입니다.

This is the challenge
in Korean church must accept

이 도전을 우리 한국 교회가 먼저 시도
하여야 합니다.

Asia, tho' it has a growing
church, has still not accepted X^t.

아직도 교회가 이렇게 급 성장이 된 아시아에서
예수 그리스도를 받아들이지 않는곳이 있습니다

Buddha was born in Asia,
Asia has more Buddhists...

Buddha
부처님이 아시아에서 탄생 하여서 아시아 에는
다른 어느곳 보다 세계에서 불교 교인이 제일 많습니다.

Confucius...

Confucius
공자님이 아시아에서 탄생 하였기에 유교 교인이
세계 어느곳 보다 아시아에 많습니다

Mohammed...

Mohammed
모하메드가 아시아에서 탄생 하였기에 아시아에는
세계 어느 대륙 보다 모하메드 교인이 많이 있습니다

Jesus also born in Asia -
but Asia has smaller percent of X^t
than any other continent -
least for continent
numerically in the world.
Only 3% Christian.

예수님께서도 아시아에서 탄생 하였는데
아시아에는 세계 어느 대륙보다 그 인구가 비하여
기독교인의 숫자가 가장 낮은 비율을 차지 하고
있습니다. 숫자 상으로는 세계 기독교인의

3% 만이 아시아에 있습니다.

아시아를 오늘날 한국 교회의 도전장으로 만듭시다.
우리 세계를 위한, 아시아가 있어서 오늘날 한국

↓ behind the Korean
mind will rise to the challenge.

나는 한국 교회가 ^{말은} 이 도전장에서 승리할
것이라고 믿습니다.

Several years ago, Korean
mt. climbing team reached
summit of Mt. Everest.

몇년 전 한국의 산악 위원들은 에베레스트 산
꼭대기를 정복하여 ^{국제적 탐험대원인} 나라가 되었다
그들은 한국 국기를 에베레스트 산 꼭대기에 꽂았습니다

한국 산악 위원들은 ^{그전} 산악대들이 하지 못한 일을
이루었습니다. 그들은 하나의 국기를 꽂는 것보다
더 많은 ^{귀한} 것을 남겼습니다.

그들은 세계의 정상인 에베레스트 산 위
한국인의 신약 성서를 그곳에 두고 왔습니다.

와 요세아에

처럼, ^{세계에서} 가장 높은 산을 정복한 산악대들
^{한국의 기독교가} 이 거대한 아시아 대륙에
산 꼭대기에도, 골짜기에도, 도시에도, 시골에도,
예수 그리스도의 구원의 기쁜 소식을 전하 줄 것을
남들은 ^{귀도} 드리겠습니다. ^{늘 기도 하고 있습니다}
^{우리는 계속 계속 기도 해야 될 것 입니다}

[마태 복음 9장 37절 38절] : 이에 제자들에게

→ 예게서

이르시되, 추수할 것은 많되 일꾼은 적으니
그러므로 추수하는 주인에게 청하여 추수할
일꾼을 보내어 주소서 (하라) [하시니라] 이 말씀을
들 기억하시고 장차 ^{힘센다} (하나님의 큰 사도가 되시기를
주님의 이름으로 축원합니다)

Yi Sang...
Lord of Heaven...
send / him...
do not anything

Losing momentum?

Megachurches, materialism threatening Christian faith's advance in South Korea

WHEN IN THE EARLY 1950s I FIRST traveled to South Korea, World Vision founder Bob Pierce roused us from sleep so we would be on knees to pray at sunrise as Korean Christians routinely did. A sacred presence seemed to hover over these prayer-drenched believers who had fled relentlessly pursuing North Korean communists and along the escape routes tearfully buried the elderly and small children unable to survive the rigorous journey.

In this context of divine protection arose some of the world's largest churches, Presbyterian, Methodist, and charismatic. God's evident blessing of Korean Christians has become one of the 20th century's remarkable spiritual success stories. Koreans moved beyond pioneer missionary days through Bible distribution to church construction and the founding of universities, seminaries, hospitals, and medical schools.

Korean churches were largely rural until after World War II. But by 1986 Christians numbered 10 million, or 25 percent of the population. Emphasis on Bible study, a vigorous lay leadership, self-support, and self-propagation nurtured a Christian community that for a time grew at several times the rate of population expansion. Korean churches early dedicated themselves to evangelism and cross-cultural missions. National churches have now taken full responsibility for witness to the point that large enterprises like The Evangelical Alliance Mission (TEAM) have entrusted leadership to nationals.

THERE IS ANOTHER side to this story, however. The collapse of Marxist theory globally and the triumph of capitalism has brought economic benefits to a rising middle class. The military threat once posed by North Korea is yielding to expanding hope for reunification. The lowering of survival pressures nurtures a sense of self-sufficiency among a professional younger class in pursuit of secular goals.

South Korean church growth has now lost momentum, going from 9 percent in 1989 to -4 percent in 1993. Financial irregularities by a few prominent church leaders stimulated disillusionment, as did an uncritical pro-government stance by some others. The church's non-engagement in social trends accommodated a younger generation's expanding interest in material benefits.

Although some Koreans view deity mainly as an emergency ambulance service, the call for spiritual decision nonetheless remains. This past May, as 4,000 delegates to the Global Consultation on World Evangelism entered Seoul's Olympic Stadium, they were cheered by some 75,000 Korean students, over 70,000 of whom pledged themselves to global evangelism.

One 8,000-member church in Seoul has committed itself to sending 2,000 members to mission fields by the turn of the century. Its pastor and hundreds of members spend two hours daily in prayer for missions evangelism.

YET SOME OBSERVERS fear that many Korean churches are bewitched by big numbers, and now tend to regard charismatic features as the decisive test of spiritual advance. Quantity is sometimes valued above quality, and huge mission efforts sometimes overlook one-on-one evangelism. Should the one in four Koreans who profess to be Christians be exerting more noticeable influence upon social, corporate, and political life, or is church growth defined only in terms of the gospel's relevance inside the church doors?

Among developing nations Korean evangelism still holds an exemplary role, as academically trained workers engage in evangelism not only within but beyond Asia as well. Yet a creeping paganism is encroaching on the capital city of Seoul, where the small growing neighborhood churches are yielding to megachurches to which many inhabitants drive once a week to enjoy dramatic music and effective preaching as their main Christian engagement. ☉



by CARL F. H. HENRY

3 of 5 largest. 3rd world churches

1993
1st Dec 90
2,670,000
900,000

Largest Protestant Denominations in the Third World

| | 1993 (OP) | Adherents 1980 | (Adults 1980) | Adherents 1952 |
|--|--------------|-------------------|------------------|-------------------|
| 1. Church of Christ, Zaire | 5,440,000 | 4,728,000 | (1,519,000) | 1,174,000 |
| 2. Assemblies of God, Brazil | 14,000,000 | 4,000,000 | (2,753,000) | 220,000 |
| 3. Philippine Independent Church (Aglipay) | 4,800,000 | 3,500,000 | (1,860,000) | 3,000,000 |
| 4. Kimbanguist Church, Zaire | 5,000,000 | 3,500,000 | (2,000,000) | - |
| 5. Anglican Church, Nigeria (CMS) | 4,500,000 | 2,941,000 | (359,970) | 403,000 |
| 6. Council of Dutch Reformed Churches, S. Africa | 3,040,000 | 2,142,000 | | 1,665,000 |
| 7. Protestant (Reformed) Church, Indonesia | 1,558,000 | 1,959,000 | (987,000) | 1,033,996 |
| 8. Nigeria Fellowship of Churches of Christ (S.U.M.) | 1,500,000 | 1,746,000 | (100,550) | 25,000 |
| 9. Church of South India | 1,700,000 | 1,556,000 | (516,000) | 895,000 |
| 10. Church of Christ, Manalita (Philippines) | 1,750,000 | 1,500,000 | (400,000) | |
| 11. Anglican Church Uganda (CMS) | 4,500,000 | 1,384,000 | (306,000) | 321,000 |
| 12. Anglican Church of South Africa | 2,000,000 | 1,236,000 | (327,000) | 597,000 |
| 13. Presbyterian Church in Korea (Tonghap) | 1,660,000 | 1,100,000 | (280,000) | 240,000 |
| 14. Council of Baptist Churches, N.E. India | 1,630,000 | 1,065,000 | (230,000) | |
| 15. Baptist Convention, Brazil | 1,440,000 | 1,050,000 | (350,000) | 125,000 |
| 16. Batak Christian Protestant Church, Indonesia | 2,500,000 | 1,044,000 | (465,000) | 502,000 |
| 17. Pentecostal Churches of Indonesia | 1,280,000 | 1,000,000 | (750,000) | |
| 18. Congregations Crista, Brazil | 3,120,000 | 1,000,000 | (600,000) | |
| 19. Evangelical Pentecostals, Brazil for Christ | 2,000,000 | 1,000,000 | (250,000) | |
| 20. South African Methodist Church | 2,500,000 | 942,000 | (374,000) | 684,000 |
| 21. Methodist Church in South Asia (India) | | 901,000 | (421,000) | 450,000 |
| 22. Presbyterian Church of Korea, (Hapdong) | 1,430,000 | 900,000 | | 240,000 |
| 23. Madagascar Church of Jesus Christ | 1,560,000 | 881,000 | (250,000) | 600,000 |
| 24. Burma Baptist Convention | 1,500,000 | 798,000 | (249,000) | 439,000 |
| 25. United Ev. Lutheran Churches in India | 1,630,000 | 790,000 | (340,000) | 483,000 |
| 26. Church of Central Africa, Malawi (Presbyterian) | | 766,000 | (282,000) | 386,000 |
| 27. Korean Methodist Church | 1,048,000 | 700,000 | (301,800) | 129,000 |
| 28. Evangelical Lutheran Church, Brazil (2) | 1,060,000 | 629,000 | (136,000) | 740,617 |
| 29. Presbyterian Church of Brazil (2) | 400,000 | 623,000 | (124,900) | 123,000 |
| 30. Zion Christian Church, South Africa | | 600,000 | (300,000) | |
| 31. Tanzania Evangelical Lutheran Church | | 592,000 | (274,000) | 62,000 |

The largest denominations (World)

| | Adherents | Adult |
|----------------------------------|------------|------------|
| 1. Evangelical Church in Germany | 28,500,000 | 22,000,000 |
| 2. Church of England | 27,660,000 | 9,600,000 |
| 3. Southern Baptist (USA) | 14,000,000 | 11,600,000 |
| 4. United Methodist (USA) | 14,000,000 | 10,300,000 |

- Statistics adapted from
World Christian Encyclo-
pedia, 1982

smoffett korchgro.sum

Rapid Church Growth in Korea: A Quick Survey
Samuel Hugh Moffett

I. The Statistics

When my father went to Korea in 1890 less than 1 Korean in 1,000 was a Christian. When I was in school there in 1930 the figure was 1 in 50. When I went back in 1955 it was 1 in 20; and today it is claimed, dubiously, to be 1 in every 3 Koreans.¹

But comparing growth within the Christian community reveals how unevenly it is distributed, as this chart shows:²

| | <u>1900</u> | <u>1940</u> | <u>1950</u> | <u>1980</u> | <u>1994*</u> |
|---------------------|-------------|-------------|-------------|-------------|--------------|
| <u>Catholic</u> | 42,400 | 150,000 | 257,668 | 1,321,000 | 3,294,000 |
| <u>Protestant</u> | 18,081 | 372,000 | 600,000 | 5,809,000 | 15,055,000 |
| ----- | | | | | |
| <u>Presbyterian</u> | 12,599 | 280,000 | | 2,679,401 | 9,000,000 |
| <u>Methodist</u> | 5,667 | 61,509 | | 733,975 | 1,313,035 |

¹ The claim of 1 in 3 is from the Hankuk Yonkam 1995, for 1994 (see chart below, reporting the church bodies' self-claims. It may not be as dubious as it appears, but 1 in 4 would be nearer. See the Gallup-related poll on religion in Korea in 1992 reporting 27% professing Christianity (19% Protestant, 7% Catholic), and 28% Buddhist. (Princeton Religion Research Center, Emerging Trends, (Jan. 1993). The margin of error was put at 3%.

² Figures are for total adherents, adapted from M.Nelson in Acts Theological Journal, (Seoul, 1991), p. 86, with 1994 update from 1995 Chongkyo Yonkam, (Seoul, 1995); and adaptations from Annual Reports of Presbyterian, and Methodist missions, and the Catholic Conference of Korea. But further adjustment should be made using the 1993 Gallup Poll just mentioned. Also, earlier Gallup-related polls had reported in 1982 that 29% were Buddhist and 20% Christian (Protestants 16%, Catholics 4%); and in 1983 that of Korean young people between 18 and 24, 30.4% were Christian (Protestant 24.3% and RC 6.1%), and only 12.1 Buddhist (Newsletter, R.A.S. Korea Branch, 6/20/83.; and cf. R. Cameron Hurst, III, in UFSI Reports (Hammer, NH), 1983/No. 26, p. 6. See also Roy Shearer, Wildfire: Church Growth in Korea, (Eerdman's, 1966); A. W. Wasson, Church Growth in Korea, (IMC, 1934); Gabriel Gap-Soo Lee, Sociology of Conversions...in Korea, (Ph.D. diss. U. of Michigan, 1963); and H. Rhodes, History of the Korea Mission, Presbyterian [Northern], (Seoul: 1934). The 1940 figure for Korean Presbyterians is estimated by doubling the number of communicants. (Report, Presb. USA Bd. F.M., 1940, p. 150).

An important factor confusing the listings of church statistics is the wide variation in the ways religious "membership" is reported. "Total community", or "adherents" is the widest and inherently softest category. though it is the one commonly used in secular publications comparing religious statistics. In more specifically Christian statistics, the following sub-categories are important, for each is often described ambiguously simply as "members". Next to "community", the largest is "baptized members", including infants, and is commonly the standard category for Roman Catholics. Among Protestants, however, the more specific term of "communicant member", "or adult communicant" is usually the most accurate statistic recorded. A rule of thumb is that "community" averages about two to three times the size of "adult communicant members". A final term, less frequently used today is "catechumen", a candidate for membership under instruction.

I am tempted therefore simply to stipulate the growth and to concentrate on the more important question: not how many Korean Christians, but why so many? Why in one half of a once united nation in what is the least Christian continent statistically in the world--Asia is less than 9% Christian in even the most optimistic estimates⁷--is there such an astonishingly large Christian community in South Korea, perhaps 30% of its population.

But first a general overview of Christian growth in Korea. After two hundred years of Catholic missions, and a hundred years of Protestant missions, a comparison of the latest (1995) statistical report with records from 1900, reveals the following pattern:⁸

| | <u>1900</u> | <u>1940</u> | <u>1950</u> | <u>1980</u> | <u>1994</u> |
|------------|-------------|-------------|-------------|-------------|-------------|
| Catholic | 42,441 | 150,000 | 257,668 | 1,321,000 | 3,294,000 |
| Protestant | 18,081 | 372,000 | 600,000 | 5,809,000 | 15,056,000 |

How Presbyterians dominate the Protestant statistics emerges clearly from Why are Presbyterians so dominant?

⁷ There are 306 million Christians (adherents) in Asia, 8.9 % of a population of 3428 million (World Almanac 1997, p. 646; the new UN definition for Asia excludes the former USSR "Russia"). In South Korea the percentage of Christians may well be as high as 30%.

⁸ The figures are for 1994. Korean Research Institute for Religion and Society, Korea Yearbook of Religions, 1995, (Seoul, 1995). The earlier statistics are from Marlon Nelson, "A Critique of Korean Church Growth", ACTS Theological Journal, vol. 4, (Seoul, 1991), p. 86.

S. KOREA

1994/5

| | <u>Churches</u> | Ministers/Pastors |
|--------------------|-----------------|-------------------|
| Presbyterian | 33,556 | 37,385 |
| Methodist | 5,010 | 6,845 |
| Baptist | 2,235 | 1,914 |
| Korean Ev. (O.M.S) | 3,224 | 2,532 |
| Protestant. | 1,055 | 1,155 |
| | | |
| Protestant | 48,256 | 52,312 |

~~Presby~~
 Roman Cath.
 Am. Cath.

3, 244, 451
 2,000
 (444)

9B2 2,257
 8 6

| | men | chdren | total |
|---|-----------|--------|-------|
| Presbyterian Hapdong | 2,158,597 | 5,447 | 6,969 |
| Presbyterian Topye | 2,093,967 | 5,390 | 6,174 |
| Korea K. Meth | 1,277,577 | 4,184 | 4,974 |
| Presb. Conservative Hapdong | 264,344 | 1,242 | 803 |
| Yon Hwa Baptist | 702,000 | 1,800 | 1,680 |
| Korean Ev. OMS | 700,227 | 2,405 | 1,828 |
| Presb. Reformed | 633,620 | 2,005 | 3,831 |
| World Ym Ywist ^{U.S. Chd} Seilong ^{Silong} Part | 550,000 | 502 | 1,216 |
| Presb. Kings | 363,620 | 1,361 | 1,503 |
| Presb. ROIS | 340,500 | 1,379 | 1,573 |
| Presb. Jeon Nam Puk | 310,000 | 213 | 215 |
| Jeon Pr. Hapdong ^{Anti-Union} 정동 | 266,621 | 1,987 | 1,430 |
| Korean Ass. of Genl | 247,984 | 252 | 164 |
| Christ Gosh Presb Ch. | 209,383 | 1,066 | 1,187 |
| OMS | 184,443 | 819 | 704 |

1995



국립중앙도서관이용안내



국립중앙도서관에 오신 것을 환영합니다.

국립중앙도서관

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온라인 목록, 카드목록(1층, 5층)으로 소장여부와 청구기호를 확인한 후 학위논문실(5층)에서 대출하여 이용합니다.

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○ 금년, 전년도 연속간행물

연속간행물실 비치목록으로 소장여부를 확인한 후 직접 찾아 이용합니다.

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| 구 분 | 검 색 목 록 | 이 용 |
|-----------------|--|------------------|
| 국내서 | · 동양서 분류목록 · 동양서 저자. 서명목록 | 연속간행물실에서 대출하여 이용 |
| 중국서 · 일본서 | · 동양서 분류목록 · 동양서 저자. 서명목록 · 일본서 저자. 서명목록 | |
| 서양서 | · 서양서 분류목록 · 서양서 저자. 서명목록 | |

※ 발행빈도가 반년간 이상인 연감류 자료는 발행년도와 상관없이 카드목록으로 자료의 소장여부와 청구기호를 확인한 후 연속간행물실에서 대출받아 이용합니다.

● 신문

- 카드목록(1층 정보봉사실), 신문자료실 비치목록으로 자료의 소장여부를 확인합니다.
- 1987년 이후 국내중앙지는 신문자료실에서 직접 찾아 이용하고, 1986년 이전 중앙지와 지방지, 기타 신문은 신문자료실에서 대출하여 이용합니다.
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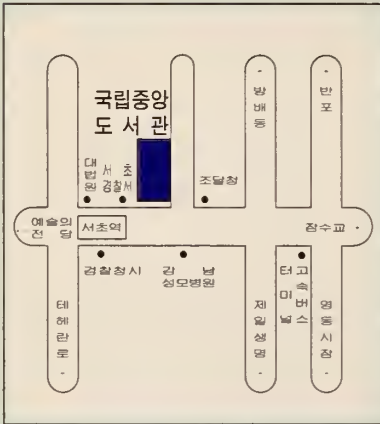
● 전자도서

- 카드목록, 온라인목록(5층 전자도서실)으로 자료의 소장여부와 청구기호를 확인한 후 전자도서실에서 신청하여 이용합니다.
- 전자정보시스템(AOD, VOD, CD-ROM NET, INTERNET)은 전자도서실(5층)과 정보봉사실(1층)에서 이용할 수 있습니다.

● 고서

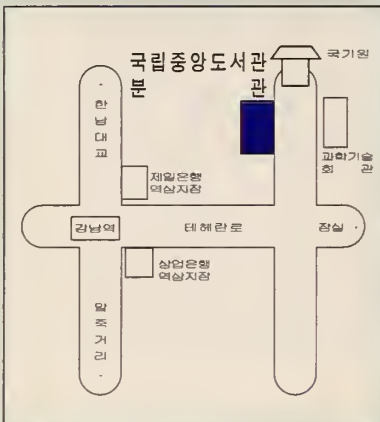
고서카드목록, 책자목록(7층 고전운영실)으로 자료의 소장여부와 청구기호를 확인한 후 고전운영실에서 대출하여 이용합니다.

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(한국종교사회연구소편)

STATISTICS of KOREA'S RELIGIONS

종교별 교세 현황

<전체 교세>

Divisions: *Adhister believers* Churches/Temples *Meeting places*

| 종교별 | 단체 수 | 신도 수 | 교당 수 | 교직자 수 | 비고 |
|------|------|------------|--------|---------|---------|
| 유교 | 1 | 10,185,001 | 232 | 18,240 | |
| 불교 | 40 | 22,710,417 | 12,004 | 25,508 | 3단체 누락 |
| 천주교 | 1 | 3,294,451 | 982 | 2,257 | |
| 정교회 | 1 | 2,000 | 8 | 6 | |
| 개신교 | 132 | 15,055,609 | 48,256 | 52,312 | 21단체 누락 |
| 이슬람교 | 1 | 33,640 | 5 | 5 | |
| 민족종교 | 37 | 11,760,868 | 4,156 | 54,454 | 17단체 누락 |
| 외래종교 | 12 | 2,510,463 | 1,580 | 9,459 | 2단체 누락 |
| 합계 | 225 | 65,522,449 | 67,223 | 462,031 | 총 271단체 |

Confuc-
Buddhist
R.C.
Prot. Xn.
Muslim
Folk(Trad. Minj.)
Foreign sects
Chondo -

* 단체 수, 교당 수, 교직자 수 및 신도 수는 해당 종교 단체로부터 제출된 자료이며 자료를 제출하지 않은 일부 단체는 누락되었음
* 통계청 집계(1994년 7월 1일 기준) 우리나라 인구 수는 41,453,000명임

<유교> CONFUCIANISM

| | 대표자 | 신도 수 | 향교 수 | 교직자 수 |
|----|-----|------------|------|--------|
| 유교 | 최근덕 | 10,185,001 | 232 | 18,240 |

<불교> BUDDHISM

Representative Believers

| 종단별 | 대표자 | 신도 수 | 사찰 수 | 승려 수 |
|---|-----|-----------|-------|-------|
| 대한불교관음종 <i>Buddhist Goddess of Mercy (Avalokitesvara)</i> | 이무용 | 805,230 | 330 | 398 |
| 대한불교대승종 <i>Mahayana</i> | 손영모 | 25,000 | 147 | 99 |
| 대한불교미륵종 <i>Arctic Buddha</i> | 김태근 | 152,920 | 127 | 134 |
| 대한불교미타종 <i>Dornala Buddha</i> | 권홍 | 1,337,520 | 402 | 736 |
| 대한불교법상종 <i>Fo-tisun Sect</i> | 정경식 | 238,260 | 221 | 364 |
| 대한불교법화종 <i>Buddhist Sayings</i> | 신방우 | 498,512 | 1,547 | 1,645 |
| 대한불교보문종 <i>Buddhist concept of winning over everything in</i> | 정분남 | 70,000 | 32 | 113 |
| 대한불교본원종 <i>original principle</i> | 이현주 | 46,500 | 180 | 331 |
| 대한불교삼론종 <i>3 doctrines</i> | 홍재규 | 59,134 | 159 | 61 |
| 대한불교원만종 <i>nirvana</i> | 김해근 | 244,370 | 41 | 61 |
| 대한불교용화종 <i>dragon flower assemblies</i> | 박태준 | 32,561 | 25 | 61 |
| 대한불교원융종 | 배신식 | 96,380 | 161 | 181 |
| 대한불교원효종 | 이범홍 | 73,879 | 250 | 510 |

famous Korea monk 'Worhyo'
a sect founded by Kongmin, King of Koryo in 1356

<불교 2>

| | 종 단 별 | 대표자 | 신도 수 | 사찰 수 | 승려 수 |
|---|--------------------------|------|------------|--------|--------|
| eKayaṅa | 대한불교일승종 一乘 one vehicle | 권인수 | 306,420 | 382 | 501 |
| Chogye's order | 대한불교조계종 曹溪 | 송현섭 | 9,125,991 | 1,725 | 10,056 |
| Jo-dang | 대한불교조동종 曹洞 | 윤석영 | 600,000 | 213 | 265 |
| 지각 = Buddhist monk during Koryo | 대한불교진각종 1178-1224 | 신태식 | 619,000 | 118 | 259 |
| Tient'ai Buddhism | 대한불교천태종天台 (Koryo origin) | 김영준 | 1,541,000 | 351 | 492 |
| Integration/harmony | 대한불교총화종 總和 | 이영희 | 928,597 | 574 | 1,197 |
| "Avantasia" | 대한불교화엄종 | 한해원 | 56,000 | 74 | 96 |
| collection of anecdotes | 불교총지종 | 안종호 | 350,000 | 36 | 57 |
| Heavenly Peace | 천화불교 天和 | 이희수 | 6,900 | 4 | 7 |
| (Buddhist) law | 한국불교법륜종 法律 | 이대영 | 102,400 | 180 | 223 |
| lotus or occasion name of a temple in China | 한국불교법화종 | 최대식 | 150,000 | 54 | 69 |
| Thus Gave One | 한국불교여래종 如來 tathagata | 신판석 | 7,100 | 370 | 200 |
| - T'aego Sect | 한국불교태고종 太古 | 박승룡 | 4,083,926 | 2,758 | 4,972 |
| Buddha (Tathagata) | 대승불교법왕종 法王 | 최만신 | 13,000 | | 8 |
| enlightenment | 대한불교교화종 教化 | 박영현 | 38,200 | 99 | 179 |
| entry to Buddha | 대한불교불입종 佛入 | 우상운 | 360,200 | 109 | 278 |
| Zen | 대한불교선교종 禪敎 | 류혜중 | 300,000 | 316 | 500 |
| 연화 = lotus flower | 대한불교연화종 蓮花 | 김우남 | 12,000 | 12 | 40 |
| Youngson lotus | 대한불교영산법화종 | 김학량 | 56,000 | 16 | 23 |
| Ilboong Zen | 대한불교일봉선교종 | 서경보 | 150,900 | 720 | 1,200 |
| 영지 refers to a correspondence of letters in sutra | 대한불교흥제종 | | 23,660 | 27 | 50 |
| Tushita Heaven | 도솔천유마종 | 김길수 | 1,900 | 10 | |
| World Buddha Buddha | 세계불교법왕종 | 전순완 | 42,000 | 120 | 131 |
| Holy words of Buddha | 진언불교지송종 | 김총태 | 1,027 | 1 | |
| 1st Merciful Buddha | 한국불교미륵선종 | 한공청화 | 30,000 | 30 | 50 |
| Merciful Buddha | 한국불교미륵종 | 정태문 | 27,500 | 55 | 91 |
| one world mankind's mastering the secrets | '한'세계인류성도종 | 정근철 | 6,380 | 7 | 15 |
| | 합 계 | 40종단 | 22,710,417 | 12,004 | 25,598 |

<천주교 1> ROMAN CATHOLIC

Regions

| 교 구 별 | 대표자 | 신자 수 | 본당 수 | 사제 수 |
|-------|-----|-----------|------|------|
| 서울대교구 | 김수환 | 1,129,376 | 171 | 662 |
| 춘천교구 | 장 익 | 52,212 | 39 | 63 |
| 대전교구 | 경갑용 | 153,686 | 77 | 167 |
| 인천교구 | 나길모 | 226,964 | 67 | 127 |
| 수원교구 | 김남수 | 348,403 | 82 | 227 |
| 원주교구 | 김지석 | 44,895 | 32 | 62 |
| 대구대교구 | 이문희 | 306,159 | 98 | 230 |
| 부산교구 | 이갑수 | 306,911 | 73 | 176 |

<천주교> R.C.

| 교 구 별 | 대표자 | 신자 수 | 본당 수 | 사제 수 |
|-------|------|-----------|------|-------|
| 청주교구 | 정진석 | 97,766 | 41 | 77 |
| 마산교구 | 박정일 | 118,451 | 57 | 100 |
| 안동교구 | 박석희 | 39,795 | 26 | 45 |
| 광주대교구 | 윤공희 | 222,301 | 75 | 161 |
| 전주교구 | 이병호 | 126,811 | 61 | 129 |
| 제주교구 | 김창열 | 38,076 | 15 | 30 |
| 군중교구 | 정명조 | 82,645 | 68 | 1 |
| 합 계 | 15교구 | 3,294,451 | 982 | 2,257 |

<정교회> Greek Orthodox

Greek Orthodox

| | 대표자 | 신자 수 | 본당 수 | 사제 수 |
|-------|--------|-------|------|------|
| 한국정교회 | S.트람바스 | 2,000 | 8 | 6 |

<개신교 1> PROTESTANT CHRISTIAN

Denominations
Salvation Army
Pentecost

Methodists

M

M

M

M

KOREAN EVANGELICAL
(KMS)

Pentec.

Pentec.

BAD

LUTHERAN

Pentec.

BAD

BAPTIST

METHODIST

BAD

Pentec.

| 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|-------------------|-----|-----------|-------|-------|
| 구세군대한본영 | 김성환 | 103,860 | 223 | 459 |
| 국제순복음총회 | 비디종 | 4,000 | 3 | 17 |
| 그리스도의교회한국교역자회 | 전창신 | 12,000 | 80 | 68 |
| 그리스도의교회협의회(유약기) | 함명덕 | 144,750 | 768 | 474 |
| 기독교대한감리회 | 김선도 | 1,277,177 | 4,114 | 4,974 |
| 기독교대한감리회(보수측) | 한동훈 | 20,483 | 107 | 66 |
| 기독교대한감리회(신진) | 김원도 | 1,825 | | 18 |
| 기독교대한감리회(연합) | 이준영 | 8,700 | 77 | 66 |
| 기독교대한감리회(자유) | 이훈수 | 4,850 | 48 | 41 |
| 기독교대한복음교회 | 오충일 | 13,000 | 40 | 40 |
| 기독교대한성결교회 | 최건호 | 700,227 | 2,405 | 1,828 |
| 기독교대한하나님의성회(서대문측) | 조삼록 | 50,650 | 168 | 282 |
| 기독교대한하나님의성회(순복음) | 김종묵 | 23,191 | 210 | 280 |
| 기독교복음침례회 | 김진호 | 110,000 | 208 | 42 |
| 기독교한국루터회 | 김해철 | 6,579 | 25 | 25 |
| 기독교한국성서하나님의교회 | 김용배 | 123,223 | 88 | 205 |
| 기독교한국침례회(연맹) | 함승수 | 130,000 | 172 | 169 |
| 기독교한국침례회 | 안종만 | 702,000 | 1,800 | 1,650 |
| 대한기독교나사렛성결회 | 김영백 | 44,307 | 226 | 252 |
| 대한기독교연합교회총회 | 허영만 | 5,000 | 36 | 40 |
| 대한기독교침례회 | 이태준 | 1,339 | 28 | 24 |
| 대한기독교하나님의교회 | 이광연 | 15,000 | 112 | 41 |

<개신교 2>

| | 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|--------------------|------------------|-----|---------------------|---------------|---------------|
| BAP | 대한선교침례회연합회 | 김영하 | 3,168 | 27 | 29 |
| | 대한기독교하나님약교회 | 이광연 | 15,000 ⁷ | 112 | 111 |
| BAP | 대한선교침례회연합회 | 김영하 | 3,168 | 27 | 29 |
| ANGELICAN | 대한성공회 | 김성수 | 78,000 | 88 | 113 |
| P | 대한예수교개혁장로회(고려파) | 유돈식 | 24,500 | 377 | 340 |
| Pent | 대한예수교연합오순절교회 | 진동석 | 2,900 | 39 | 29 |
| Pent | 대한예수교오순절성결회 | 나운몽 | 34,029 | 183 | 137 |
| Ref. P | 대한예수교장로회(개혁) | 박병식 | 136,040 | 426 | 409 |
| Ref. P | 대한예수교장로회(개혁) | 정중환 | 633,620 | 2,005 | 3,831 |
| P | 대한예수교장로회(개혁선교) | 원내성 | 25,428 | 74 | 52 |
| P | 대한예수교장로회(개혁합동) | 김동한 | 8,000 | 159 | 101 |
| P | 대한예수교장로회(개혁합동) | 이한구 | 2,000 | 55 | 55 |
| P | 대한예수교장로회(계신측) | 이병규 | 15,000 | 145 | 111 |
| Koreo P | 대한예수교장로회(고려) | 김태운 | 62,532 | 269 | 325 |
| P | 대한예수교장로회(고려연합) | 이춘명 | | 15 | 10 |
| Koreo Presb | 대한예수교장로회(고신) | 최해일 | 363,620 | 1,361 | 1,503 |
| P | 대한예수교장로회(근본) | 라인선 | 20,370 | 154 | 101 |
| P | 대한예수교장로회(기독교개혁) | 이정식 | 5,200 | 60 | 45 |
| Max Pils ~ Presb P | 대한예수교장로회(남북) | 김국태 | 310,000 | 213 | 250 |
| Presb CR | 대한예수교장로회(대신) | 구주희 | 209,383 | 1,066 | 1,187 |
| P | 대한예수교장로회(대한) | 송요한 | 138,093 | 304 | 230 |
| P | 대한예수교장로회(독노회) | 윤용현 | 14,900 | 87 | 152 |
| P | 대한예수교장로회(독노회) | 안도명 | 3,880 | 24 | 23 |
| P | 대한예수교장로회(동신측) | 임성주 | | 90 | 80 |
| P | 대한예수교장로회(로고스) | 최낙일 | 2,300 | 13 | 12 |
| P | 대한예수교장로회(보수) | 김수도 | 15,720 | 110 | 80 |
| P | 대한예수교장로회(보수) | 나경식 | 3,555 | 83 | 154 |
| P | 대한예수교장로회(보수개혁) | 오균열 | | | 127 |
| P | 대한예수교장로회(보수정통) | 김병길 | 8,400 | 61 | 58 |
| P | 대한예수교장로회(보수측) | 강준오 | 2,300 | 120 | 110 |
| P | 대한예수교장로회(보수측) | 이정범 | 1,872 | 62 | 56 |
| P | 대한예수교장로회(보수통합) | 정연상 | 9,861 | 113 | 133 |
| P | 대한예수교장로회(보수합동) | 서마용 | | 150 | 120 |
| P | 대한예수교장로회(보수합동) • | 김대형 | 19,100 | 120 | 110 |
| P | 대한예수교장로회(보수호헌) | 안봉웅 | 33,590 | 130 | 160 |
| P | 대한예수교장로회(복음) | 정병훈 | 47,000 | 190 | 620 |
| P | 대한예수교장로회(선교) | 박형린 | 10,000 | 14 | 14 |
| P | 대한예수교장로회(연합어묵) | 박정호 | 4,355 | 80 | 102 |
| P | 대한예수교장로회(순장) | 이죽봉 | 5,000 | 34 | 34 |

P = 2,138
7,759
10,897

<개신교 >

| | 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|--------------------|------------------|------|-----------|-------|-------|
| P | 대한예수교장로회(연합여목) | 박정호 | 4,355 | 89 | 102 |
| P | 대한예수교장로회(순장) | 이죽봉 | 5,000 | 34 | 34 |
| P | 대한예수교장로회(연합) | 이영자 | 2,900 | 83 | 69 |
| P | 대한예수교장로회(성합측) | 정봉국 | 35,110 | 152 | 177 |
| P | 대한예수교장로회(예신) | 정종호 | 42,681 | 135 | 264 |
| P | 대한예수교장로회(예장) | 정남렬 | 151,270 | 385 | 620 |
| P | 대한예수교장로회(예장합보) | 홍문수 | 118,933 | 348 | 219 |
| P | 대한예수교장로회(예정) | 이정구 | 3,084 | 101 | 52 |
| P | 대한예수교장로회(장신) | 정창갑 | 26,639 | 243 | 261 |
| P | 대한예수교장로회(재건) | 박주근 | 23,569 | 114 | 110 |
| P | 대한예수교장로회(정립) | 김성식 | 16,846 | 380 | 710 |
| P | 대한예수교장로회(정통) | 양정섭 | 26,700 | 280 | 350 |
| P | 대한예수교장로회(중립) | 장승찬 | 34,111 | 196 | 398 |
| TONGHAP PRESB. | 대한예수교장로회(통합) | 김기수 | 2,003,967 | 5,330 | 6,174 |
| P | 대한예수교장로회(통합보수) | 이상철 | 4,000 | 80 | |
| P | 대한예수교장로회(평안) | 황근옥 | 2,000 | 200 | 81 |
| P | 대한예수교장로회(평화) | 공준표 | 39,125 | 160 | 142 |
| P | 대한예수교장로회(한국제일보수) | 김만문 | 30,000 | 120 | |
| HAPDOSE PRESB | 대한예수교장로회(합동) | 김덕신 | 2,158,597 | 5,447 | 6,069 |
| P | 대한예수교장로회(합동개혁) | 최병하 | 51,900 | 152 | 124 |
| P | 대한예수교장로회(합동개혁) | 김상현 | 3,250 | 27 | 30 |
| P | 대한예수교장로회(합동개혁) | 이종택 | | 312 | 295 |
| P | 대한예수교장로회(합동경성) | 전용대 | 12,901 | 84 | 102 |
| P | 대한예수교장로회(합동경신) | 박향연 | 2,457 | 58 | 62 |
| P | 대한예수교장로회(합동교성) | 정사무엘 | 79,585 | 205 | 148 |
| P | 대한예수교장로회(합동동신) | 정태현 | 1,622 | 53 | 45 |
| CONSERV. HARBONG P | 대한예수교장로회(합동보수) | 강성찬 | 769,344 | 1,292 | 803 |
| P | 대한예수교장로회(합동보수) | 류방식 | 155,000 | 690 | 960 |
| P | 대한예수교장로회(합동선교) | 김준영 | 8,000 | 45 | 60 |
| P | 대한예수교장로회(합동선목) | 김국경 | 89,400 | 124 | 108 |
| P | 대한예수교장로회(합동성회) | 이유식 | 29,565 | 126 | 114 |
| P | 대한예수교장로회(합동연합) | 김우식 | 85,841 | 411 | 317 |
| P | 대한예수교장로회(합동예선) | 서상면 | 7,800 | 165 | 71 |
| P | 대한예수교장로회(합동예총) | 고봉문 | 2,260 | 45 | 31 |
| P | 대한예수교장로회(합동장신) | 길영복 | 32,153 | 117 | 150 |
| P | 대한예수교장로회(합동전통) | 허영무 | 5,300 | 239 | 158 |
| P | 대한예수교장로회(합동정립) | 손홍식 | 59,969 | 164 | 187 |
| Hapong P. | 대한예수교장로회(합동정립) | 공명래 | 30,000 | 200 | 100 |
| Hapong P | 대한예수교장로회(합동정통) | 홍찬환 | 266,621 | 1,487 | 1,430 |

P : 8,600
 P : 27,549
 P : 6

개신교 4

| | 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|--|-------------------|-----|------------|--------|--------|
| P | 대한예수교장로회(합동중앙) | 장규환 | 20,000 | 139 | 95 |
| P | 대한예수교장로회(합동중앙) | 박영근 | 132,140 | 443 | 314 |
| P | 대한예수교장로회(합동진리) | 이재웅 | 2,884 | 417 | 432 |
| P | 대한예수교장로회(합동총신) | 이준원 | 8,000 | 120 | 50 |
| P | 대한예수교장로회(합동총연) | 정영진 | 119,751 | 566 | 678 |
| P | 대한예수교장로회(합동총회) | 정덕천 | 30,000 | 254 | 200 |
| P | 대한예수교장로회(합동총회) | 민대식 | 122,600 | 250 | 180 |
| P | 대한예수교장로회(합동통합) | 이덕찬 | 22,932 | 133 | 266 |
| P | 대한예수교장로회(합동평신) | 김동성 | 74,340 | 413 | 285 |
| P | 대한예수교장로회(합동환원) | 윤성덕 | 53,208 | 52 | 31 |
| P | 대한예수교장로회(합정) | 양인천 | 34,534 | 113 | 115 |
| P | 대한예수교장로회(호헌) | 이규일 | 100,000 | 800 | 650 |
| P | 대한예수교장로회(호헌) | 최원기 | 13,582 | 109 | 90 |
| P | 대한예수교장로회(환원) | 이건수 | 39,200 | 72 | 20 |
| P | 대한예수교장로회총회 | 이광일 | 62,153 | 420 | 350 |
| BAP | 성서침례교회 | 김우생 | 34,500 | | |
| M | 예수교대한감리회 | 신재웅 | 65,200 | 191 | 206 |
| M | 예수교대한감리회(웨슬레측) | 정정성 | 4,115 | 87 | 98 |
| M | 예수교대한감리회(ICCC탈퇴측) | 한동훈 | 23,243 | 122 | 91 |
| M | 예수교대한감리회(전통) | 이흥신 | 125,250 | 272 | 417 |
| OMS | 예수교대한성결교회 | 우선구 | 184,443 | 819 | 704 |
| Jesus Korea Wesleyan M PENT | 예수교대한웨슬레회 | 노영채 | 466 | 12 | 4 |
| | 예수교대한하나님의 성회 | 조용목 | 247,984 | 252 | 164 |
| | 예수교사도의신앙교회 | 윤종학 | 370 | 6 | 15 |
| P | 예수교장로회한국총공회 | 이재순 | | 128 | 128 |
| P | 예수교장로회한국총공회 | 백태영 | | 76 | 63 |
| | 예수교회공의회 | 이경삼 | 561 | 11 | 13 |
| T th Day Adv | 제칠일안식일예수재림교 | 심태섭 | 143,058 | 583 | 624 |
| | 중화기독교연합회 | 유소충 | 481 | 7 | 10 |
| Time Jesus Church KISANK (ROR) Presb. | 참예수교회한국총회 | 김학수 | 3,186 | 28 | 14 |
| | 한국기독교장로회 | 배야섭 | 340,500 | 1,379 | 1,573 |
| | 한국성서선교회 | 박영지 | 2,000 | 22 | 40 |
| Mormons W. H. X. United Holy Spirit | 말일성도예수그리스도교회 | 서 원 | 68,000 | 87 | 87 |
| | 세계기독교통일신령협회 | 곽정환 | 560,000 | 502 | 1,216 |
| | 세계청년대학생MS연맹 | 정명식 | 90,246 | 170 | 34 |
| Shively witness | 여호와의 증인 | 해밀튼 | 78,002 | | |
| | 합 계 | | 15,055,609 | 48,256 | 52,312 |

P Churches 33,413
 M 6,845
 Bpt. 1,911
 M 315-317
 Presb total 9,814,343
 M. 5,330,845
 BMS 2,735
 BAPT 2,854,670
 PENT. 501,007

<이슬람교> ISLAM

| | 대표자 | 신도 수 | 성원 수 | 교직자 수 |
|--------|-----|--------|------|-------|
| 한국이슬람교 | 박정남 | 33,640 | 5 | 5 |

<민족종교> Korean Folk Religions

Wm Buddh
Chondogyo

| 종 단 별 | 대표자 | 신도 수 | 교당 수 | 교직자 수 |
|----------|------|------------|-------|--------|
| 강정유도 | 이성수 | 17,377 | 36 | 178 |
| 금강대도 | 이일규 | 548,263 | 108 | 1,417 |
| 대순진리회 | 박한경 | 7,000,000 | 2,539 | 37,241 |
| 대종교 | 안호상 | 470,100 | 89 | 274 |
| 성덕도 | 윤명수 | 350,000 | 120 | 200 |
| 수운교 | 양원운 | 60,500 | 36 | 167 |
| 원불교 | 이광정 | 1,237,408 | 500 | 9,806 |
| 진도교 | 김세홍 | 1,130,623 | 150 | |
| 천주회 | 모행남 | 124,219 | 52 | 3,214 |
| 태극도 | 송재현 | 187,749 | 123 | 341 |
| 한얼교 | 신정일 | 411,029 | 186 | 621 |
| 그밖의 종교단체 | 26단체 | 203,600 | 217 | 908 |
| 합 계 | 37단체 | 11,760,868 | 4,156 | 54,454 |

<외래종교> Foreign

Jeh. Mos. Reem.

Tanrikyo

Unita Se. kyo

| 종 단 별 | 대표자 | 신도 수 | 교당 수 | 교직자 수 |
|-----------|-------|-----------|-------|-------|
| 국제도덕회회원관도 | 이기호 외 | 1,100,000 | 140 | 195 |
| 대한도덕회 | 고운성 | 13,446 | 9 | 32 |
| 대한천리교 | 조수현 | 362,570 | 512 | 5,051 |
| SGI한국불교회 | 박덕현 | 734,373 | 250 | |
| 한국천리교연합회 | 배석수 | 265,841 | 652 | 3,846 |
| 그밖의 종교단체 | 7단체 | 34,233 | 17 | 35 |
| 합 계 | | 2,510,463 | 1,580 | 9,159 |

天理

SBN 41

Hyung-Kon Kim

in Th.M program

Hae kwon Kim

Ph. D

Old Testament

609-252-0699.

Population

| | 1900 | 1940 | 1950 | 1956 | 1980 | 1992 | 1994 |
|-----------|--------|-----------|---------|-----------|-----------|------------|-----------|
| Adh. | | | | | | 70 | 70 |
| R.C. | 42,000 | 150,000 | 257,000 | 212,000 | 1,221,000 | 3,294,000 | 75% |
| Prot. | 18,000 | 372,000 | 600,000 | 1,221,000 | 5,500,000 | 5,400,000 | 15% |
| Total Xn | | | | 1,566,000 | | 11,694,000 | 27% |
| Presbyt. | 12,500 | 250,000 | | 690,000 | 2,679,000 | 6,000,000 | 9,000,000 |
| Methodist | 5,500 | 1,200,000 | | 246,000 | 733,750 | | 1,313,000 |
| Total | | 250,000 | | 20,100 | | 42,000 | |

- #1 - Korea Christian Year Book 1957 - Title Page 194-195, 1957-1958
- #2 - Friends Review Board Coll. "Evangelical Year Book" 1951, Jan 1953

S = Stokes
 W = Wason
 Sw = Sumohat
 J = Japan Kn Yrsk (u Kn Perak)

Presbyterian

1890
 1900
 10,000,000 Kruas
 1910
 11
 12
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 94
 95
 96
 97
 98
 99
 100

| Year | Communicant | Total adh. | T. ... | ... |
|------|-------------|--------------|-------------|-------------|
| 1890 | 3,000 | | | |
| 1900 | | | | |
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |
| 4 | | | | |
| 5 | | | | |
| 6 | | | | |
| 7 | | | | |
| 8 | 22,000 | 25,000 | | |
| 9 | 19,000 | 22,000 | | 34,500 (W) |
| 10 | 19,000 | 22,000 | | |
| 11 | | | | |
| 12 | | | | |
| 13 | | | | |
| 14 | | | | |
| 15 | | | | |
| 16 | | | | |
| 17 | | | | |
| 18 | | | | |
| 19 | | 129,228 | 18,000 (Sw) | 315,000 (W) |
| 20 | | 153,149 (Sw) | 54,000 (W) | 17,200 |
| 21 | | | | |
| 22 | | | | |
| 23 | 89,575 (Sw) | 143,827 (J) | | |
| 24 | 40,000 | 200,000 | | |
| 25 | | | | |
| 26 | | | | |
| 27 | | | | |
| 28 | | | | |
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| 45 | | | | |
| 46 | | | | |
| 47 | | | | |
| 48 | | | | |
| 49 | | | | |
| 50 | | | | |

1894

RC

Total (%) Profit

Total sales

1895

1900

42,447

18,681

1905

1910

73,517

73%

167,352

825%

1915

1920

1925

90,600

22%

215,032

21%

1930

100,000, 109
92%

1935

1940

105,000

17%

306,071

42%

234

1940

150,000

43%

372,000

22%

| | RC | Adm. cost | % given by Adm. cost | PROT. | Adm. cost | % in total |
|---------------------------------|------|----------------------|----------------------|-------|-----------|------------|
| | 1945 | | | | | |
| | 1950 | 357,668 | 72% | | 600,000 | 61% |
| | 1955 | 2,508,255 307,185 | | | | |
| | 1958 | 454,893 | | | | |
| 24-28 | 1960 | 365,968 | 42% | | 1,257,321 | 110% |
| 29-31 | 61 | 492,464 | | | | |
| | 62 | 530,217 | | | | |
| | 63 | 575,789 | | | | |
| | 64 | 628,546 | | | | |
| | 65 | 669,348 | | | | |
| | 66 | 706,829 | | | | |
| | 67 | 731,628 | | | | |
| Chongkyo Pyonlan, 1969 6-321 | 1968 | 751,217 | | | 3,192,821 | |
| | 69 | 779,000 | | | | |
| Estimated | 1970 | 755,000 831,700 | 115% 130% | | 2,197,116 | 75% |
| | 1975 | 770,000 | | | | |
| | 1980 | 1,321,253 | 57% | | 5,529,417 | 114% |
| | 1985 | | | | | |
| | 1990 | | | | | |
| fall p | 1983 | 2,200,000 | 100% | | 2,200,000 | 93.1% |
| | 1984 | 2,314,000 | 105% | | 2,314,000 | 91.7% |

1926

RC
1950-1980 - 257,665 to 1,321,000 = + 297%

Part

600,000 to 5,909,000 = + 887%

1950-1980 - 1,321,000 to 3,294,000 = + 149%

5,000,000 to 10,300,000 = 159%

1865

1870

1870

1877 36,000,000

1875 37,000,000

1874 38,000,000

1873

| | INFLATION | S. ¹⁹⁸⁰ CLASSICAL | INFLATION | CLASSICAL | INFLATION | CLASSICAL |
|------|------------|---------------------------------|------------------|----------------|----------------|------------|
| 1981 | 0.00,000 | -27% | -19% | = 7% | -25% | |
| 1982 | | | | | | |
| 1983 | 41,300,000 | | | | 19,200,000 | |
| 1984 | | | | | | |
| 1985 | | | | | | |
| 1986 | 23,100,000 | | | | 22,500,000 | |
| 1987 | 23,200,000 | | | | | |
| 1988 | 23,600,000 | 11,7% | 3/2 27,000 / 19% | 3,52,000 / -7% | 12,200,000 25% | 22,000,000 |
| 1989 | | | | | | |
| 1990 | 44,000,000 | | | | | |
| 1991 | | | | | | |
| 1992 | 44,100,000 | | | | | |
| 1993 | 45,000,000 | | | | | |

1992

CHURCH AND THEOLOGY

Festschrift for Dr. Jong-Sung Rhee - 70th Birthday

春溪 李鍾聲 博士 古稀紀念論文集

교회와 신학

李鍾聲 博士 古稀紀念論文集 刊行委員會編

Seoul, 1992

대한기독교서회

Christian Literature Society

1992

Christianity In Korea: Why It Grew

Samuel Hugh Moffett

Professor Emeritus, Presbyterian Theological Seminary and of Princeton Theological Seminary

If it is difficult to measure the numerical growth of Korean Christianity, how much more difficult is the task of trying to determine why it grew? Statistical Quantification at least deals with measurables, however ambiguous and irregular the statistics may be. But what is the measure of a vigorous, volatile religious faith and its intricately complex relationships to a national culture, initially hostile, and in constant, rapid change?

In 1934 my father, Samuel Austin Moffett¹⁾, in whose territory the first quickening of Protestant church growth had broken out forty years earlier²⁾, looked back over fifty years of Protestant missions in Korea and summed it all up in one memorable sentence, "For fifty years we have held up before these people the Word of God, and the Holy Spirit has done the rest."³⁾ It was true, theologically speaking, but is that enough of an explanation for the growth? In 1896, two years after the flood of conversions in the northeast began, Moffett's seminary classmate and fellow missionary, Daniel Gifford, traveled north from Seoul to see what was happening. The work, he wrote, "has spread like wildfire."⁴⁾

But Gifford's letter added some less theological and more geographical and anthropological conjectures about reasons for the growth. The people are different in the northeast, he suggested. The men there are bright, spirited, aggressive in Christian work

and not dominated by a Confucian aristocracy to the same extent as farther south.

Roy Shearer's classic study, *Wildfire : Church Growth in Korea*, takes its title from Gifford's letter and uses it to call attention to the regional unevenness of Korean church growth.⁵⁾ Two earlier studies had already pointed out its chronological unevenness. A. W. Wasson in 1934 divided Southern Methodist growth into six irregular periods of alternating growth and decline.⁶⁾ That same year, H. A. Rhodes' fiftieth anniversary Presbyterian statistics revealed a roughly parallel series of early rise, rapid growth, intermittent recessions and resumed growth.⁷⁾

These studies focussed on the growth up to 1934. The trend since then has continued to spiral upwards, save for a third recession in the five war years(1940-45). In fact, despite considerable persecution during world War II, the total Christian community has almost doubled in every decade since 1940 tripling the prewar rate of growth from a 100% increase in thirty years to a 100% growth about every ten years.⁸⁾

But granted that the growth was uneven, what made the church grow or not grow in different places and at different times in Korea? Was it the grace of God, as Moffett acknowledged? Then how significant is the human factor which Gifford pointed out? Was the growth due more to regional differences, or to changing times? Wise mission methods or Korean leadership? Personal evangelism, revivals and conservative theology, or radical protest and social service, Christian truth or cultural environment? All these factors have been persuasively put forth at one time or another as the basic secret of the spread of Korean Christianity, yet no simple explanation quite satisfies.

Theological and Missiological Factors

Consider first some of the religious ecclesiastical reasons Christians advance to explain the "church growth explosion" in

Korea, noting also the questions raised by every explanation.

Suppose we argue, as many missionaries including myself have done, the Great Korean Revival that swept through the peninsula from 1903 or 1904 to 1908 was a primary reason for church growth.⁹⁾

In the five years of the revival, membership of Protestant churches increased four-fold¹⁰⁾. But did not the rapid growth begin in 1894, not 1903? Shearer is persuasive on this point. The revival he wrote, peaked in 1907 and "Sat in the center of a period of amazing church growth...[it] was not the cause of it."¹¹⁾ But the revival did make its impact. It accelerated and cleansed the growth.

Many observers have credited the remarkable rise of Christianity in Korea to another factor, the missionary policies of the Protestant missionary pioneers. As early as 1890 the northern Presbyterian mission(U.S.A.) adopted what is called "the Nevius method", named for a China missionary, a Princeton seminary graduate of the class of 1850 who in turn derived from Henry Venn and Rufus Anderson the famous "three-self principles" of a mission strategy. It stressed a quick transition from mission leadership to self-government in the national churches, self-support and self-propagation. To these original emphases on ecclesiastical independence, lay evangelism and self-reliant financial responsibility, the Korean missionaries added a strong foundational program of Bible study through systematic winter and summer Bible classes, not just for the leadership but for all believers. This in turn led to a widespread literacy campaign in the churches to ensure that all Christians could read the Bible.

Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionary, though missionaries did the early planting. Not even the national church leaders, though they were faithful evangelists and pastors. But the laymen and laywomen of the Korean church.¹²⁾

The Nevius Plan, however, is not without its critics, and does not by itself account for the growth of the Korean church, though

Presbyterians who practiced it with the most discipline have sometimes pointed to it as the reason why Presbyterianism in Korea so rapidly outstripped the growth of Catholicism and Methodism. But as Shearer gently notes Presbyterians did not always grow best where they practiced the method, and sometimes grew where they didn't.¹³⁾

Some of the severest critics of the Nevius Method have been Korean Christians. The method has been accused, for example, of impoverishing Christians intellectually and economically by the withholding of scholarships and financial support. It has been criticized for so over-emphasizing lay leadership and popular Bible study classes that it undercut the development of mature critical judgement and broader theological perspectives in the professional leadership of the churches.¹⁴⁾

But whatever defects the method may have had, the one denomination that officially adopted the plan is the one which can now claim as adherents two-thirds of all the Protestants in Korea.¹⁵⁾

All due credit should be given to the wise but fallible Protestant pioneers and their Nevius Plan, but Korean church history reminds us that, as one missionary put it, "The Koreans have always been one step ahead of the missionary."¹⁶⁾ In Korea, as in few other parts of the world, the first to bring the prohibited Christian faith into the country were insiders not outsiders, Koreans not missionaries.

For the Catholics, in 1784, it was Yi Sung-Hun, a Korean Confucian scholar, 27 years old, who went to China for books on science and mathematics from Europeans at the Chinese capital, and came back the same year, converted and baptized, with the books he sought, but also with a determination to start a church. Within five years he had a community of a thousand. The reasons suggested for such rapid growth in a closed land are interesting. The Catholic historian, Father Andreas Choi gives four: the open hospitality of the Korean *sarang* (visitors' room), Korean love of conversation, their intense curiosity about the outside world, and

prior information about the new religion through Christian literature brought from China.¹⁷⁾ This all started the years before the first foreign missionary, a Chinese, was able to enter forbidden Korea.¹⁸⁾

So also with the Protestants. A Korean ginseng merchant, So Sang-Yun, converted by Scottish missionaries in Manchuria, brought back into Korea gospel portions he had helped them translate into the Korean phonetic. He returned to his home village and a whole year before the arrival of the first Protestant foreign missionary in 1884 had formed a Christian fellowship in his home village.¹⁹⁾ This was self-support, self-government and self-propagation before there was any Nevius Plan in Korea.

A corollary to this is that when the Protestant foreign missionaries did come, they came without the stigma of western colonialism adding to the burden of their foreignness, for in Korean history colonialism has been Asiatic and Japanese not western. Since the later years of the 19th c., Korean attitudes to the introduction of Christianity have been markedly friendlier than in most of Asia and Africa. The introduction was by Koreans, and the missionaries were not conquerors.

Non-Theological Factors : cultural, religious, political

Not all the factors contributing to church growth have been ecclesiastical or theological or the consequence of mission policies and practice. Secular and non-theological elements have often furthered the progress of the gospel. This was particularly true in the history of Protestantism.

Protestant Christianity came to Korea at a time of total breakdown in the social, political and religious life of the nation. The 500-year-old Yi dynasty(1392-1910) was tottering to its fall and Korea was slowly but inexorably losing its independence to the rising empire of Japan. In the process Confucianism, as the official faith and social foundation of the doomed dynasty, was becoming

discredited. Buddhism had been declining even longer. It had lost its hold on the nation in the fall of an older dynasty which was Buddhist (the Koryo dynasty, 918-1392). The traditions of centuries were falling in clusters. Set adrift from the old landmarks and numbed by despair, many Koreans not surprisingly turned with hope to the new, self-confident faith of the Christians.

In this time of weakening religious faith,²⁰⁾ and loss of national identity, when Christians spoke of their religion as "glad tidings" (*pokum*) many were eager to hear more. They were told of a God above all gods, named *Hananim*(or *Hanunim*) which sounded familiar and comfortably Korean. With a rare sensitivity for cultural contextualization the missionaries and their Korea colleagues had decided to call the God of the Bible by the name of an almost forgotten and no longer widely worshipped god of a very old Korean tradition. Depending on how it was spelled or pronounced, it literally meant "the One", or "Heaven".²¹⁾ As for the Bible, they deliberately chose to put it not into the difficult Chinese characters loved by the intellectual elite but into the simple, authentically Korean phonetic (*hangul*) which, though invented by a 15th century Korean king, had for centuries been dismissed by Confucian scholars as fit only for women and children.

Thus Protestant Christianity seemed to the people to come not so much as the denial of all things Korean but as an ally in recovering forgotten & long-disused treasures of the old traditions. Even non-Christians came eventually to recognize unanticipated benefits of the impact of Christianity upon Korean society. In a turbulent transitional period it helped to form bonds of social and intellectual unity while the nation's political integrity was dissolving.²²⁾

The relation of Christianity to the old religions was not so accommodating. On the surface Christians rigorously and forthrightly refuted them all as pagan. But they were not so inflexible as to forbid accommodation wherever it could be theologically justified, and as actually practiced, this uneasy tension between condemnation and adaptation promoted growth. The insistence

on separation demanded decision gave to the new faith the authority of total commitment. Accommodation provided bridges for more comfortable passage from the old to the new. Some indeed attributed the success of Christianity to its becoming too much like the old religions, not too much opposed to them. Like Confucianism Christianity taught righteousness and revered learning; like Buddhism it sought purity and promised a future life; and like shamanism it accepted without secular doubts a world of spirits beyond the world of matter. More critical observers accused it of being as authoritarian as Confucianism, and as superstitious as Buddhists or shamanists.²³⁾

Christians did indeed respect learning. Education became a part of the church's plans for expansion as early as 1884, when R. S. McClay, Methodist superintendent of the Japan Mission against all odds persuaded the isolationist Korean court to grant permission for the opening of a school.²⁴⁾ The first Christian school was opened by Appenzeller in 1886.

By 1908 missionaries were writing, "We are in the midst of an educational revolution. The old Confucian scholars lose their proud seats to those who know both Chinese and Western learning. So strong has been the leadership of the church that ... the course of study used in Christian schools has been the pattern for unbelievers' schools as well..."²⁵⁾

Matching the revolutionary impact of Christianity upon education in Korea was its introduction of western medicine. Shamanist Promises were no match for the demonstrated healing powers of missionary doctors and mission hospitals and the medical schools they founded. Christians offered service to the poor and the neglected with the same sincerity as to the king and queen. But what the coming of Christianity did for Korean women was perhaps the most radical revolution of all. No catalogue of reasons for the growth of Christianity can be complete which ignores its contributions to the modernizing of the Korean social fabric: its shattering of class barriers, and its liberation of women from the restraints of a male-dominated Confucian culture. It is no accident

that the world's largest women's college is in Korea, and that it is a Christian institution.

Two final factors must be mentioned, factors that on first thought would be expected to hinder the growth of Christianity but which surprisingly have sometimes had the opposite effect. These are church schism and government oppression.

It is with no pride that I list church division among the causes of church growth. I would prefer to think that Christianity has grown in Korea in spite of the bitterness of its fractures. But there are too many depressingly discernible instances of correlation between division and growth, fission and energy. Presbyterian, for example, are by far the largest Protestant community, and also the most divided. They are split into 32 different denominations, five large ones and 27 splinter groups. There are four divisions in Methodism, seven among Pentecostals, four among Baptists.

Some say Korean Christians grow faster the less ecumenical they are. I would disagree, but must admit to some truth in the observation. The Korean National Council of Churches, originally representative of all but a small fraction of Korea's Protestants, today represents only about a third. In Korea when churches split, in an amazingly short time each side of the schism seems to be as large or larger than the sum total of the united body before division.

In much the same puzzling way opposition by governments has both hindered and fostered church growth. Persecution of Christians in the northwest under the local Yi dynasty magistrates precedes the first explosion of church growth in 1894.²⁶⁾ Later, the ordeals and persecutions of the Japanese period slowed, but could not stop the growth.

When persecution is intense and prolonged it can for a time wipe out the organized ecclesiastical structure as it has in North Korea since 1945. Two-thirds of the Christians of Korea were once in the north, but there are now no regularly-meeting, organized congregations left, though reports persist of possible changes already taking place.²⁷⁾

In the Japanese period, however, oppression only strengthened the fiber of the church and laid the groundwork for future growth.

Christians were the backbone of the great, non-violent Korean demonstrations of 1919 and were brutally repressed. Again in the years before World War II Christians fought against compromise with Japanese-imposed worship at Shinto shrines and were persecuted for their resistance. Ultimately, however, these incidents only served to identify the church in the popular mind with national patriotism and anti-colonialism. This helps to explain the enormous popularity of Christianity after the war.

In a somewhat similar fashion, the current widespread involvement of Christians in movements for human rights and labor reforms and democratic freedom have again won the respect of significant non-Christian elements of the population, particularly in the universities.

Undoubtedly this accounts for a part of a strong rise in the number of young people who now identify themselves as "believing in Christianity", a higher percentage than among older people, as noted above.

But this argument cannot be carried too far. There is a considerable difference in the popular appeal of the protest in 1919 against a foreign, colonializing military power, and the anti-government demonstrations of students today against their own government. Observers admit that the portion of Korea's Christians who seem to be actively involved in the current protests are comparatively small, even when a Catholic cardinal and the National Council of Churches support the protests.

One other fact suggests caution in placing too much emphasis on the link between nationalism, politics and church growth. If participation in the national independence movement of 1919 was so much a factor in the growth of Christianity, why has Chundokyo, the indigenous Korean religion which in some respects was even more actively responsible for the 1919 demonstrations than Christianity, virtually disappeared from the religious charts? Both were highly visible and equally active and probably about even

numerically in 1919. Both won the gratitude and admiration of the people for their patriotism and courage. But today a government survey reveals that there are more than 100 Christians to every follower of Chundokyo in Korea.²⁸⁾

What, then, made Korean Christianity grow? All the above, of course. And in a deeper sense, none of the above. Even the most secular of historians must admit at times to the mystery in history, and the church historian, mindful that the more decisive areas of Christian growth are beyond the reach of statistics, finds himself at the end of a paper like this quoting scripture: "I [Paul] planted, Apollos watered, but God gave the growth." (I Cor. 3 : 6).

Notes

1. Austin, not Addison. This was one of careful Latourette's few mistakes in his *History of the Expansion of Christianity*, vol. VI, p. 422.
2. See Roy Shearer's graphic and thorough analysis in *Wildfire : Church Growth in Korea* (Grand Rapids : Eerdmans, 1966) pp. 111-135; and Jong-Hyeong Lee, "Samuel Austin Moffett, His Life and Work in the Development of the Presbyterian Church of Korea, 1890-1936", Ph. D. dissertation, Union Theological Seminary, Richmond, pp. 69-122.
3. H. A. Rhodes, ed. *Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U. S. A.* (Seoul : YMCA Press, 1934) See also S. A. Moffett, autograph letter (Pyongyang, Feb. 1, 1894) to D. L. Gifford.
4. D. L. Gifford, letter to the Board of Foreign Missions (Northern Presbyterian), Sept. 1, 1896, from the unpublished mimeographed summary, *Korea letters*, vol. 6, p. 11. The complete Gifford letter is on reel #178 of the microfilm collection now in the Presbyterian Historical Society, Philadelphia. See also S. A. Moffett, letter (Pyongyang, Sept. 22, 1896 and July 20, 1896 *ibid.* vol 8, p. 9-reel#179).
5. Shearer, *op. cit.*, pp. 82-83 and *passim*. Note especially his revealing charts of Presbyterian communicant membership in different provinces from 1885 to 1930.
6. Wasson's six periods, based on figures for communicants and probationers combined, are :
 1. Planting and early rise (1896-1905)
 2. Rapid growth (1906-1910)
 3. First serious decline (1911-1919)
 4. Second rapid growth (1920-24)
 5. Second decline (1925-28)
 6. Upward trend (1929-30)
 A. W. Wasson, *Church Growth in Korea* (New York : International Missionary Council, 1934) pp. 6-7.

7. Rhodes' statistics disclose the differences in growth patterns when the categories are more sharply drawn between total adherents, total communicants, total catechisms(probationers) and total baptized children. But his graph for total adherents also suggests six periods: (1) Early rise(1884-1894); (2) Rapid growth(1904-1909); (3) Checked growth and first decline(1909-1919); (4) Second rapid growth(1919-1924); (5) Second decline(1924-1929); (6) Third rapid growth(1929-1933). H. A. Rhodes, *History of the Korea Mission, Presbyterian Church U.S.A. 1884-1934*(Seoul: Chosen Presbyterian Mission, 1934) p. 563ff.
8. The statistics are based on figures of 40,000 to 130,575 Roman Catholics in 1908 and 1940, and 120,000 to 220,000 Protestants in 1910 and 1940, from Charles Iglehart, "Korea" in *The 20th Century Encyclopedia of Religious Knowledge*(Schall-Herzog, 1955); and unpublished statistics I collected in 1975 for the *World Christian Encyclopedia*(Oxford, 1982), and updated in a 1980 letter.
9. Samuel Hugh Moffett, *The Christians of Korea*(N. Y.: Friendship Press, 1962) pp. 52-54. A more thorough study is Hazel T. Watson's "Revival and Church Growth in Korea", M. A. Thesis, Fuller Theological Seminary, 1969.
10. Wasson's table of methodist and Presbyterian membership(communicants and probationers) lists 23,700 in 1903-04 and 91,912 in 1908-09. *op. cit.*, p.166. Most Protestants at that time belonged to those two denominations.
11. Shearer, *op. cit.*, p. 55.
12. For an enthusiastic study of this policy see Charles Allen Clark, *The Nevius Plan For Mission Work in Korea*(Seoul: YMCA Press, 1937), a revised edition of his Chicago University Ph. D. dissertation, *The Korean Church and the Nevius Methods*(New York: Revell, 1928).
13. Shearer, *op. cit.*, pp. 80, 184f.
14. Sung-Chun Chun, *Schism and Unity in the Protestant Churches of Korea*(Seoul: CLSK, 1979). This was originally a Ph. D. dissertation, Yale 1955. See esp. pp. 75-96, 171, 182-183, 199. He quotes disparagingly a much-cited statement by an early Presbyterian missionary: "Seek to Keep his [i. e., the Korean minister's] education sufficiently in advance of the average education of his people to secure respect and prestige, but not enough ahead to excite envy or a feeling of separation"(W. D. Reynolds, "The Native Ministry" in *The Korean Repository*(Seoul), vol. III(May, 1896) p. 201.
15. This is based on the latest and most optimistic of current reports of church membership. The figures are higher than the average of recent estimates, and are found in the *1985 Miju Hanin ... Yonkam*(1985 *Christian Annual*) p. 38. It lists total claimed adherents of Protestant denominations(excluding semi-Christian cults), as follows:
- | Denomination | Percentage of all Protestants | Number of adherents |
|--------------------------|-------------------------------|---------------------|
| Presbyterians(32 bodies) | 67% | 6,518,563 |
| Methodists(4 bodies) | 10.3% | 1,007,737 |
| Pentecostals(7) | 8.1% | 793,187 |
| Evangelical/Holiness(3) | 6.5% | 635,364 |
| Baptist(4) | 5.2% | 505,300 |
| Salvation Army(1) | 0.9% | 90,700 |
| Nazarene(1) | 0.8% | 77,100 |
| Anglican(1) | 0.5% | 47,200 |
| Lutheran(1) | 0.05% | 5,268 |

- Other(6) 0.6% " " " " 56,000 "
16. Archibald Campbell
17. Andreas Choi, *L'erection du premier Vicariat apostolique et les origines du Catholicisme en Coree, 1592-1837*(Schoneck-Beckenried, Switzerland: *Nouvelle Revue de Sciences Missionnaires*, 1961), pp. 17-38, esp. 25, 33. He might have added a fifth reason: opportunity for independence and initiative. The hierarchy was far away in Peking, and the eager Korean converts, innocently ignorant of church tradition proceeded to elect their own priests, administer all the sacraments including the mass, and choose their day of worship by the lunar calendar, which therefore did not often fall on Sunday.
18. In 1593 a Jesuit priest, Gregorio de Cespedes had entered Korea for two short months but not as a missionary to Korea. He was a chaplain with invading Japanese troops, and so far as is known spoke to no Koreans(*Ibid.*, p. 5).
19. Lak-Geon George Paik, *The History of Protestant Missions in Korea*, revised 2nd ed.(Seoul: Yonsei Univ., 1971), pp. 52, 54, 138-139, *KMF*, vol. 5, no. 5(May 1905). p. 82.
20. Not a complete vacuum, of course. Even in decline the old faiths continued to be a powerful force. Confucianist still dominated the social fabric and shamanism the religious mind. Both were increasingly displaced by Christianity but not without in turn influencing it. See Ryu Tong-Sik, *Hanguk Jongkyo wa Kidokkyo*(Seoul: CLSK, 1965).
21. See S. A. Moffett, letters(Seoul, Nov. 1. 1893 and Pyengyang, Apr. 14, 1894): W. M. Baird, letter(Pusan, Nov. 21, 1893); H. G. Underwood, letter(Seoul, Feb. 9, 1894); Mrs. H. G. Underwood(Seoul, May 28, 1894 and Aug. 16, 1894); S. F. Moore(Seoul, Oct. 29, 1894). All the above are summarized in *Korea Letters*, *op. cit.* *Hananim* was the name also adopted by the new indigenous Korean religion, *Ch'ondokyo*, for its "Lord of Heaven". See Wanne J. Joe, *Traditional Korea: A Cultural History*(Seoul: Chung'ang Univ. Press, 1972) pp. 416 ff.
22. "The translation of the Scriptures into Korean has given to this people a new vocabulary-not foreign but reborn... It has given to the simple-minded peasant the vocabulary of the scholar and prophet. It has brought the classes near together by making a common speech for them all. It has formed the basis upon which a general and universal education can be reared." *Korea Mission Field* (Seoul, vol. 5, no. 5; May, 1909), p. 82, a year before annexation by Japan.
23. G. Cameron Hurst III(*op. cit.*, p. 10, n. 19) cites David Kwang-Sun Suh's description: "Korean Protestantism has almost been reduced to a Christianized *mudang* religion". Less exaggerated is the analysis of Prof. Son Bong-Ho, chairman of the philosophy department of Hankuk University of Foreign Studies, who pinpoints the primary dangers of "shamanizing Christianity" as obsession with success and the pursuit of "blessings"("Some Dangers of Rapid Growth", in *Korean Church Growth Explosion*, ed. by Ro Bong-Rin and Marlin L. Nelson, Seoul: Word of Life Press, 1983, pp. 337-339).
24. Charles Sauer, ed., *Within the Gate*(Seoul: Methodist News Service, 1934) p. 3, 7 ff.
25. *Quarto-Centennial Papers*. Pyungyang: Korean Mission of the Presbyterian Church in Korea, 1909, p. 82.
26. Jong-Hyeong Lee, "Converting Harrassments into Opportunities", in his

dissertation, *op. cit.*, pp. 83-93.

27. *Foreign Mission News* (Richmond, Va. : S. Baptist Mission Board, Oct. 31, 1985).

A government-approved Korean Christian Federation claimed to represent a total of 5000 Christians in the North Korean three-year seminary course, a new translation of the New Testament, and some 70 home meeting places.

28. 1985 *Yonkam*, *op. cit.*, p. 43.

Begriff und Aufgabe der Eschatologie — Theologische und philosophische Überlegungen*

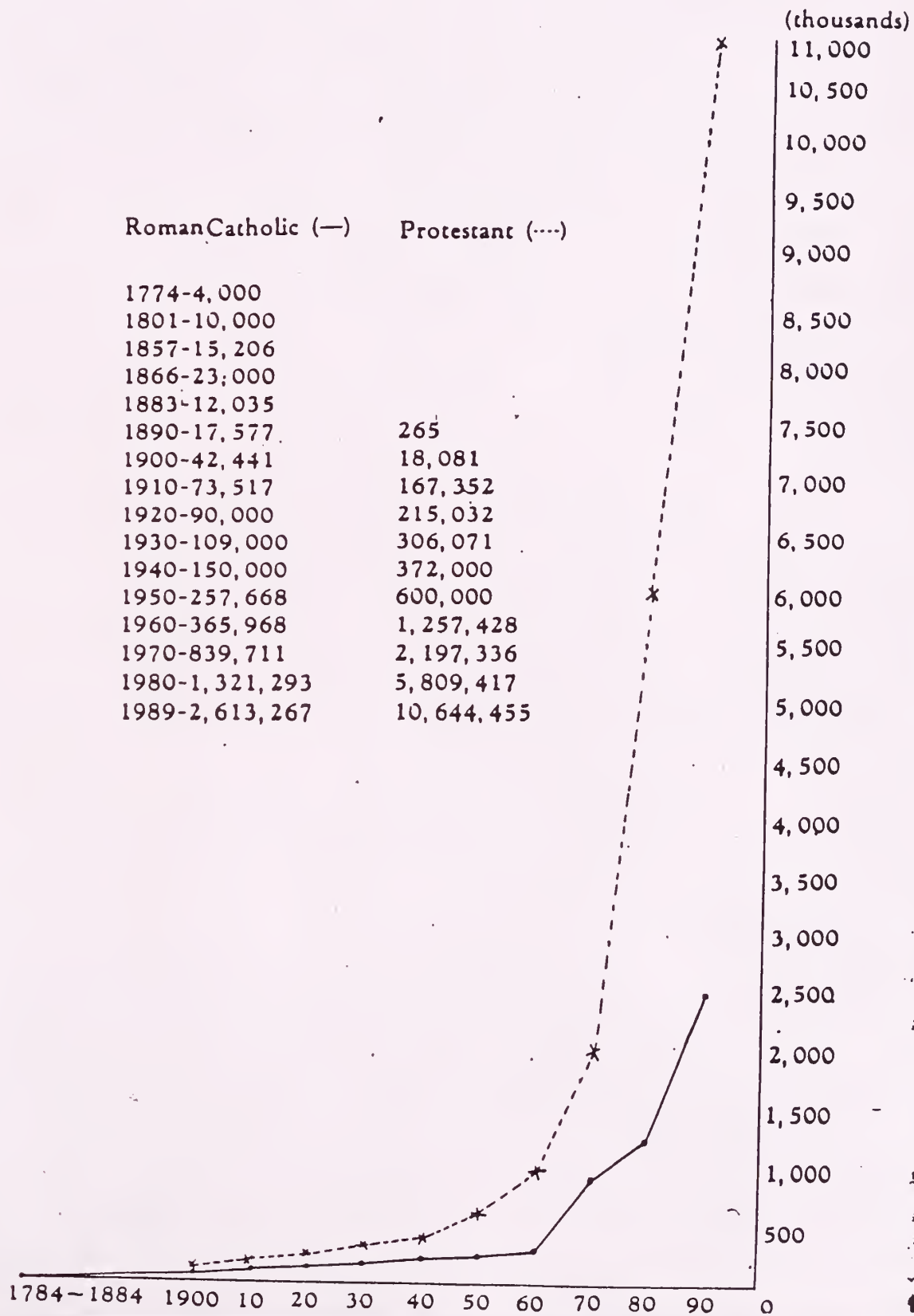
Prof. Dr. Gerhard Sauter,

Lochnerstraße 76, 5205 St. Augustin 1 bei Bonn

1. Was heißt ›Eschatologie‹?

(1) Der Begriff ›Eschatologie‹ ist seit der Mitte des 17. Jahrhunderts nachweisbar. Der fünfte und abschließende Teil der Dogmatik des Stralsunder Lutheraners Philipp Heinrich Friedlieb heißt ›Eschatologia seu Florilegium theologicum exhibens locorum de morte, resurrectione mortuorum, extremo iudicio, consummatio seculi, inferno seu morte aeterna et denique vita aeterna‹¹⁾ (erschienen 1644). Er enthält die Lehrstücke, die bei Johann Gerhard unter dem Titel ›De novissimis‹ erstmals als selbstständiger, die Dogmatik abschließender Komplex zusammengefaßt worden waren. Abraham Calov überschreibt 1677 den zwölften und letzten Teil seines dogmatischen Hauptwerkes ›Systema locorum theologicorum‹ (1677) mit ›ΕΣΧΑΤΟΛΟΓΙΑ Sacra‹.²⁾ Dieser Schlußteil der Dogmatik eines Hauptvertreters der lutherischen Orthodoxie handelt ebenfalls von den ›letzten Dingen‹ (de novissimis): vom Tode und vom Zustand nach dem Tode, von der Auferstehung der Toten, dem Jüngsten Gericht, der Vollendung der Welt, der Hölle und dem ewigen Tod, schließlich vom ewigen Leben. Den begriff ›Eschatologie‹ definiert Calov ebensowenig wie Friedlieb. Beide erklären ihn auch nicht durch ihre Darlegungen; er bleibt ein Kunstwort. Offensichtlich bezieht es sich auf das ›Eschaton‹,

Chart for Korean Church Growth (1784-1990)



1990

STATISTICS

(From 1985 Miyu Hanin Kidokkyo Yonkam
MEMO Kidokkyo Munhwa, N.Y.

Religions in KOREA (as of Oct. 1983) Church

| | adherents | % of pop. | % of religions | clergy | |
|--------------|------------|-----------|----------------|--------|--------|
| den. (69) | | | | | |
| Christians | 6,927,933 | 17.5 | 44.5 | 45,915 | 28,674 |
| Prot | 5,337,308 | 13.5 | 34.3 | 40,717 | 26,044 |
| RC | 1,590,625 | 4.0 | 10.2 | 5,198 | 2,360 |
| Buddhists | 7,603,392 | 19.1 | | | |
| Osh. | 7,507,059 | 18.9 | 48.2 | 12,693 | 5,680 |
| Won | 96,333 | 0.2 | 0.6 | 4,480 | 417 |
| Confucian | 786,955 | 2.0 | 5.0 | 12,013 | 231 |
| Chondokyo | 52,930 | 0.1 | 0.3 | 4,421 | 272 |
| Toejungkyo | 73,940 | 0.2 | 0.6 | 101 | 65 |
| Other (8) | 216,809 | | 0.5 | 9,016 | 1,583 |
| Korea Popul. | 39,669,859 | 39.7 | | | |

DENOMINATIONS (Groups)

Korea's largest single denominations

MEMO

MEMO

| | Adherents | Div | Churches | 11 to 91 | % of total |
|---------------|-----------|-----|----------|----------|------------|
| Presbyterian | 6,518,563 | 32 | 15,451 | 24,402 | 67% |
| Methodist | 1,007,737 | 4 | 3,062 | 4,546 | 10.3% |
| Interdenom. | 793,181 | 7 | 1,020 | 1,896 | 8.1% |
| Holiness | 635,364 | 3 | 1,702 | 2,345 | 6.5% |
| Baptist | 505,300 | 4 | 1,220 | 1,648 | 5.2% |
| Salvator Army | 410,700 | 1 | 178 | 384 | 0.9% |
| Nazarene | 77,100 | 1 | 164 | 179 | |
| Anglican | 47,200 | 1 | 68 | 88 | |
| Ch of Christ | 43,340 | 1 | 258 | 315 | |
| Lutheran | 5,268 | | 15 | 29 | |
| Gospel | 4,730 | | | | |
| Other | 7,901 | | | | |
| TOTAL | | | | | |

| | Churches | adherents |
|--|----------|-----------|
| ① J. Presbyterian Church, Korea (Hapdong) | 3,529 | 1,389,200 |
| ② J. Presbyterian Church, " (Kum) (Tonghap) | 3,998 | 1,373,594 |
| ③ K. Korean Methodist Ch. (Christ) | 2,681 | 875,321 |
| ④ J. Presbyterian Church (Fundamental Hapdong) ⁴⁴ | 1,434 | 644,550 |
| ⑤ J. Korean Assembly of God (Yoido) | 200 | 500,000 |
| ⑥ K. Korean Evangelical (Holiness) | 1,223 | 461,378 |
| ⑦ K. Korean Baptist | 1,050 | 450,260 |
| ⑧ J. Old Jesus Presbyt. Church | 715 | 365,959 |
| ⑨ K. Presbyterian Church (Rep. of Korea) ^{기장} | 948 | 273,736 |
| ⑩ J. Presbyterian Church (Koryu) ^{교신} | 890 | 250,800 |
| ⑪ K. Christ Assembly of God | 358 | 128,600 |
| ⑫ J. Jesus Korean Evangelical | 304 | 109,077 |
| ⑬ J. Taesin Korean Presbyterian | 412 | 105,678 |
| ⑭ J. Jesus Korean Methodist Ch. | 172 | 90,166 |

5. 한국 개신교 교파별 교세현황

83. 12. 31 현재

| 구분 | | 교당수 | 교직자수 | 구분 | | 교당수 | 교직자수 |
|-----------|--------|--------|------------|--------|--------|-----|------|
| 교파별 | 교당수 | | | 교파별 | 교당수 | | |
| 장로교 (34개) | 16,363 | 19,318 | 오순절교 (6개) | 815 | 1,240 | | |
| 감리교 (4개) | 3,143 | 4,701 | 안식교 (2개) | 696 | 278 | | |
| 성결교 (3개) | 1,549 | 2,013 | 기타교단 (16개) | 2,374 | 11,494 | | |
| 침례교 (4개) | 1,104 | 1,673 | 계 (69개) | 26,044 | 40,717 | | |

(이 자료는 국내주요 69개 교단에서 제공한 자료임)

6. 한국 개신교 교단별 종합교세현황

| 교파 | 교단 | 교단장 | 교단창설연도 | 교회수 | 교직자수 | | | 교인수 |
|----------------|------------------|------|--------|---------|---------|---------|---------|-----------|
| | | | | | 남 | 여 | 계 | |
| Presb | 대한예수교연합장로회 | 김남영 | 1971 | 59 | 65 | 34 | 99 | 16,420 |
| | 대한예수교장로회(개혁) | 김규섭 | | 920 | - | - | - | - |
| | 대한예수교장로회(개혁정통) | 방부신 | 1979 | 76 | 106 | 76 | 182 | 12,908 |
| | 대한예수교장로회(개신측) | 이병규 | 1960 | 66 | * 86 | * 23 | * 109 | - |
| | 대한예수교장로회(고려) | 식원태 | 1974 | 97 | * 185 | * 31 | * 216 | - |
| | 대한예수교장로회(고신) | 최익우 | 1907 | 1,011 | 1,433 | 168 | 1,592 | 259,838 |
| | 대한예수교장로회(근본) | 유양수 | 1976 | 57 | 79 | 24 | 103 | 19,842 |
| | 대한예수교장로회(대신) | 최현 | 1960 | 410 | 932 | 196 | 1,128 | 103,930 |
| | 대한예수교장로회(독노회 1) | 김진하 | 1967 | 30 | 33 | 4 | 37 | 8,122 |
| | 대한예수교장로회(독노회 2) | 김보현 | 1967 | 40 | 49 | 3 | 52 | 9,417 |
| | 대한예수교장로회(로고스공의회) | 안길용 | 1971 | 24 | 29 | 5 | 34 | 5,385 |
| | 대한예수교장로회(법통) | 전정수 | 1962 | 62 | * 303 | * 42 | * 345 | - |
| | 대한예수교장로회(보수) | 최한용 | 1967 | 68 | | | 109 | 106,623 |
| | 대한예수교장로회(보수재건) | 정연송 | | 37 | 41 | 2 | 43 | 5,703 |
| | 대한예수교장로회(보수측) | 연면흠 | 1963 | 98 | 157 | 95 | 252 | 29,055 |
| | 대한예수교장로회(보수합동) | 강용서 | | 408 | 424 | 38 | 462 | 101,107 |
| | 대한예수교장로회(성합) | 정남열 | 1960 | 136 | 305 | 64 | 369 | 46,421 |
| | 대한예수교장로회(성합측) | 정봉국 | 1960 | 86 | 107 | 59 | 166 | 9,148 |
| | 대한예수교장로회(순장) | 이죽봉 | 1969 | 19 | | | 42 | 7,128 |
| | 대한예수교장로회(장신) | 김주연 | 1967 | 101 | * 115 | * 39 | * 154 | - |
| | 대한예수교장로회(장신측) | 김대석 | 1955 | 115 | 149 | 76 | 225 | 30,048 |
| | 대한예수교장로회(재건) | 박재준 | 1948 | 102 | - | - | - | - |
| | 대한예수교장로회(정립) | 김성식 | 1984 | 315 | 271 | 53 | 324 | 56,400 |
| | 대한예수교장로회(정통) | 양정섭 | 1966 | 30 | 27 | 11 | 30 | 10,200 |
| | 대한예수교장로회(종합) | 조현중 | 1968 | 192 | * 393 | * 71 | * 464 | - |
| | 대한예수교장로회(중립) | 장승찬 | 1981 | 294 | | | 742 | 108,978 |
| | 대한예수교장로회(중앙) | 배기환 | 1970 | 135 | 134 | 19 | 153 | 40,859 |
| | 대한예수교장로회(총신) | 이광재 | 1976 | 113 | 124 | 4 | 128 | 5,190 |
| | 대한예수교장로회(총합) | 신사훈 | 1977 | 20 | | | 45 | 5,000 |
| | 대한예수교장로회(통합) PCK | 이종성 | 1907 | 4,114 | 5,570 | 791 | 6,361 | 1,400,167 |
| | 대한예수교장로회(합동) | 박명수 | 1907 | * 4,360 | * 6,330 | * 1,567 | * 7,897 | - |
| | 대한예수교장로회(합동보수) | 김종식 | 1979 | 1,480 | - | - | - | 800,000 |
| | 대한예수교장로회(합동정통) | 이상렬 | 1976 | 427 | * 384 | * 70 | * 454 | - |
| | 대한예수교장로회(합동총회) | 김성흠 | 1962 | 183 | 221 | 18 | 239 | 21,582 |
| | 대한예수교장로회(합동환원) | 윤성덕 | 1963 | 40 | 38 | 15 | 53 | 7,797 |
| | 대한예수교장로회(협동) | 오경신 | 1973 | 258 | 257 | 263 | 520 | 70,010 |
| | 대한예수교장로회(호헌 1) | 길효성 | 1963 | 91 | * 177 | | * 177 | - |
| | 대한예수교장로회(호헌 2) | 신용균 | 1963 | 206 | * 219 | * 56 | * 275 | - |
| 대한예수교장로회 한국총교회 | 백영희 | 1966 | 86 | 101 | | 101 | 123,574 | |
| 한국기독교장로회 PRCK | 한상면 | 1907 | 1,021 | 1,800 | 245 | 2,045 | 282,067 | |
| Meth. 감리교 | 기독교대한감리회 | 김봉록 | 1930 | 2,832 | | | 3,837 | 909,183 |
| | 예수교대한감리회 1 | 한성기 | 1962 | 156 | 258 | 65 | 323 | 82,859 |
| cns 성결교 | 예수교대한감리회 2 | 한동훈 | 1962 | * 50 | * 37 | * 13 | * 50 | - |
| | 예수교대한감리회(전통) | 이흥신 | 1962 | * 240 | * 335 | * 154 | * 489 | - |
| | 기독교대한성결회 | 이중태 | 1921 | * 1,223 | * 1,354 | * 258 | * 1,612 | - |
| | 예수교대한성결회 | 조빙창 | 1962 | 343 | 436 | 39 | 475 | 114,668 |

한국 기독교 교세 변천(1794~1984년)

참 고

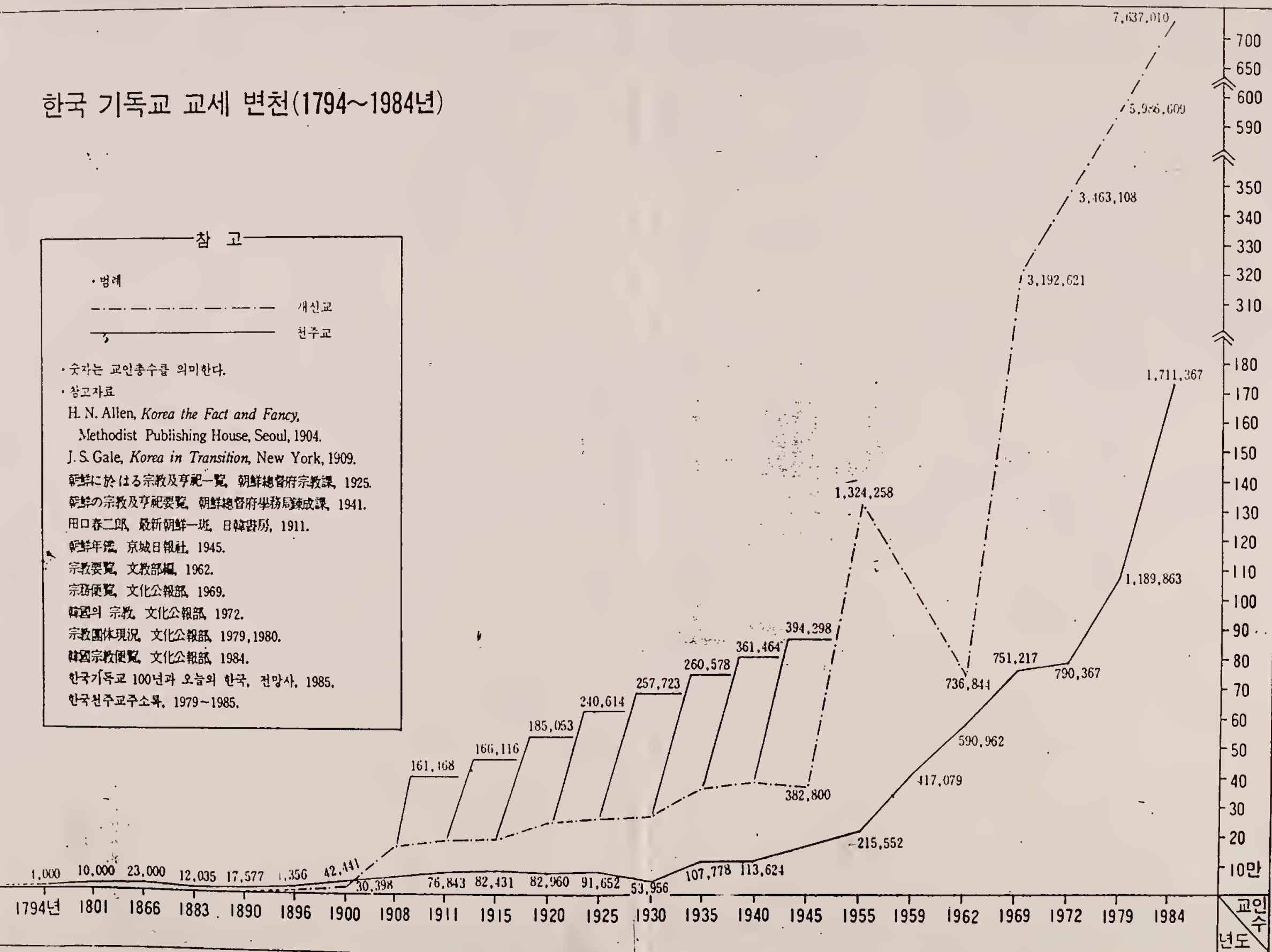
· 범례

- 개신교
- 천주교

· 숫자는 교인총수를 의미한다.

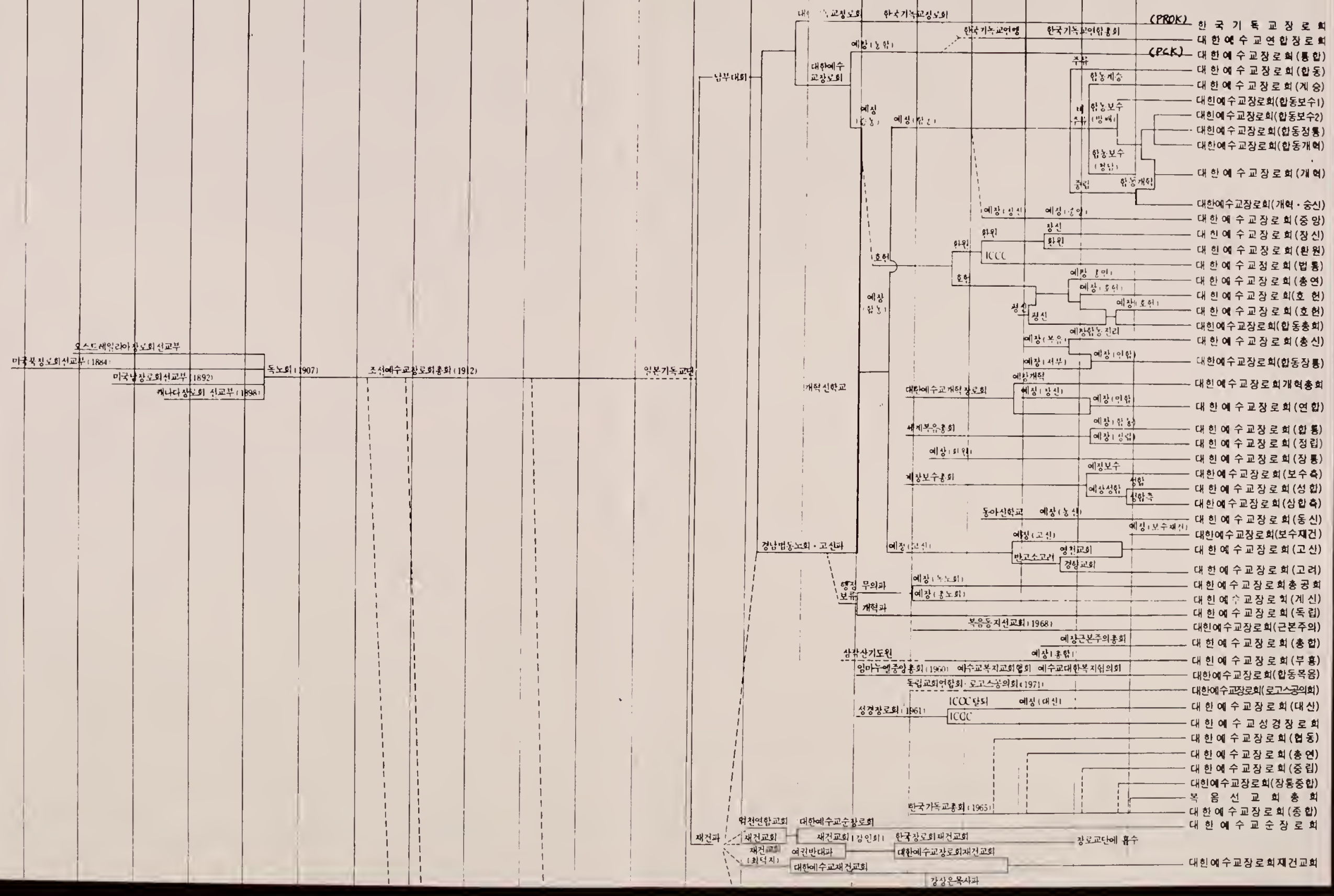
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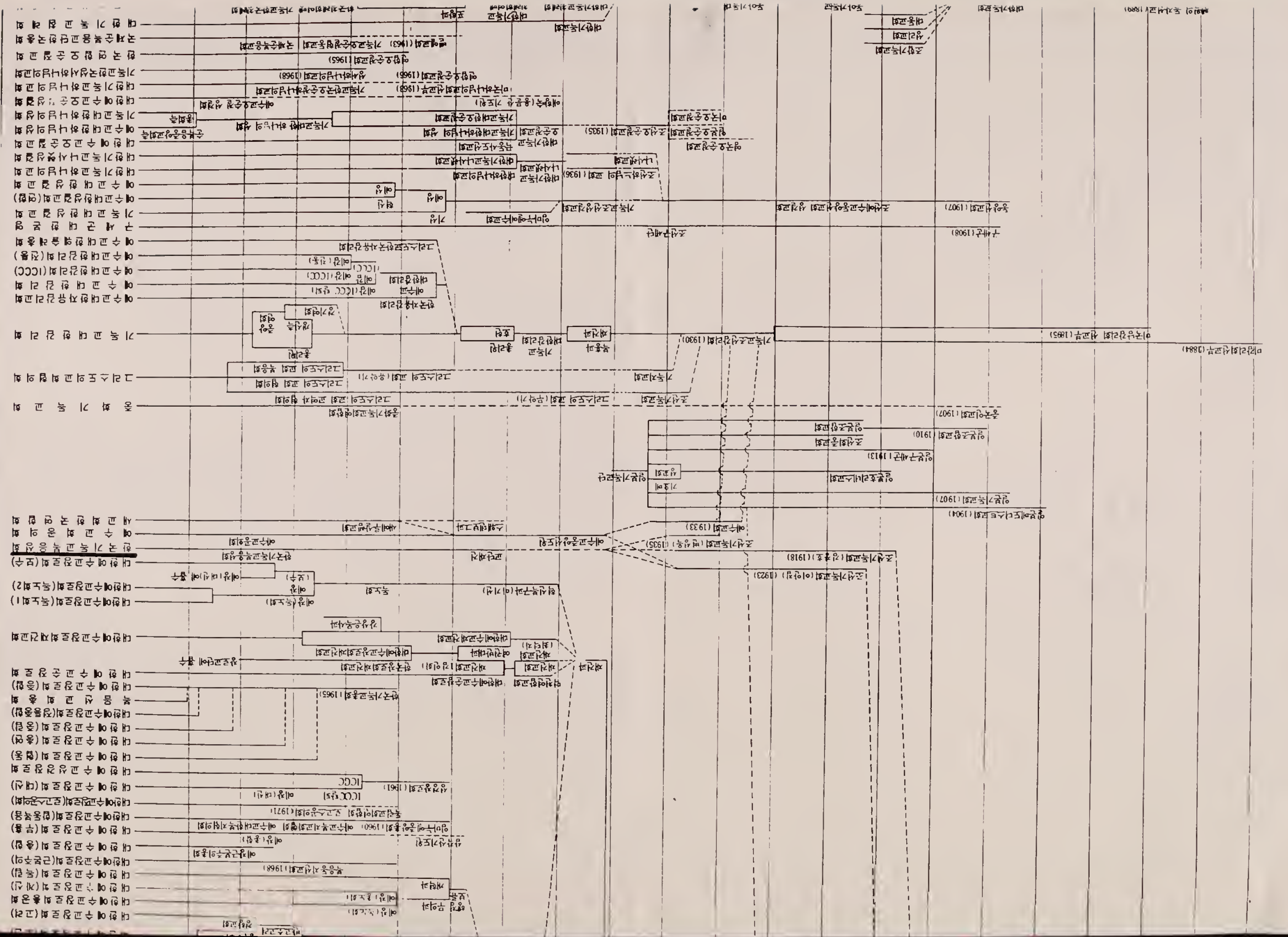


한국 기독교 교단 형성 계보도(1985년 12월 31일 현재)

1880년 1885 1890 1895 1900 1905 1910 1915 1920 1925 1930 1935 1940 1945 1950 1955 1960 1965 1970 1975 1980 1985



- (PROK) 한국기독교장로회
- (PCK) 대한예수교장로회(통합)
- 대한예수교장로회(통합)
- 대한예수교장로회(합동)
- 대한예수교장로회(계승)
- 대한예수교장로회(합동보수1)
- 대한예수교장로회(합동보수2)
- 대한예수교장로회(합동정통)
- 대한예수교장로회(합동개혁)
- 대한예수교장로회(개혁)
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- 대한예수교장로회(고려)
- 대한예수교장로회총공회
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- 대한예수교성경장로회
- 대한예수교장로회(협동)
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- 대한예수교장로회(장통중합)
- 복음선교회총회
- 대한예수교장로회(중합)
- 대한예수교장로회(재건교)



대한인 독자선교 (1884)

미려리독자선교부 (1884)

미국남감리회 선교부 (1895)

중국인교회 (1907)

일본조합교회 (1910)

일본기독교단 (1913)

일본호리네스교회 (1913)

일본기독교단 (1917)

일본에도다스교회 (1904)

조선기독교교회 (1918)

조선기독교교회 (이안립) (1923)

조선기독교교회 (변성목) (1935)

조선기독교교회 (1933)

조선기독교교회 (1935)

조선기독교교회 (1935)

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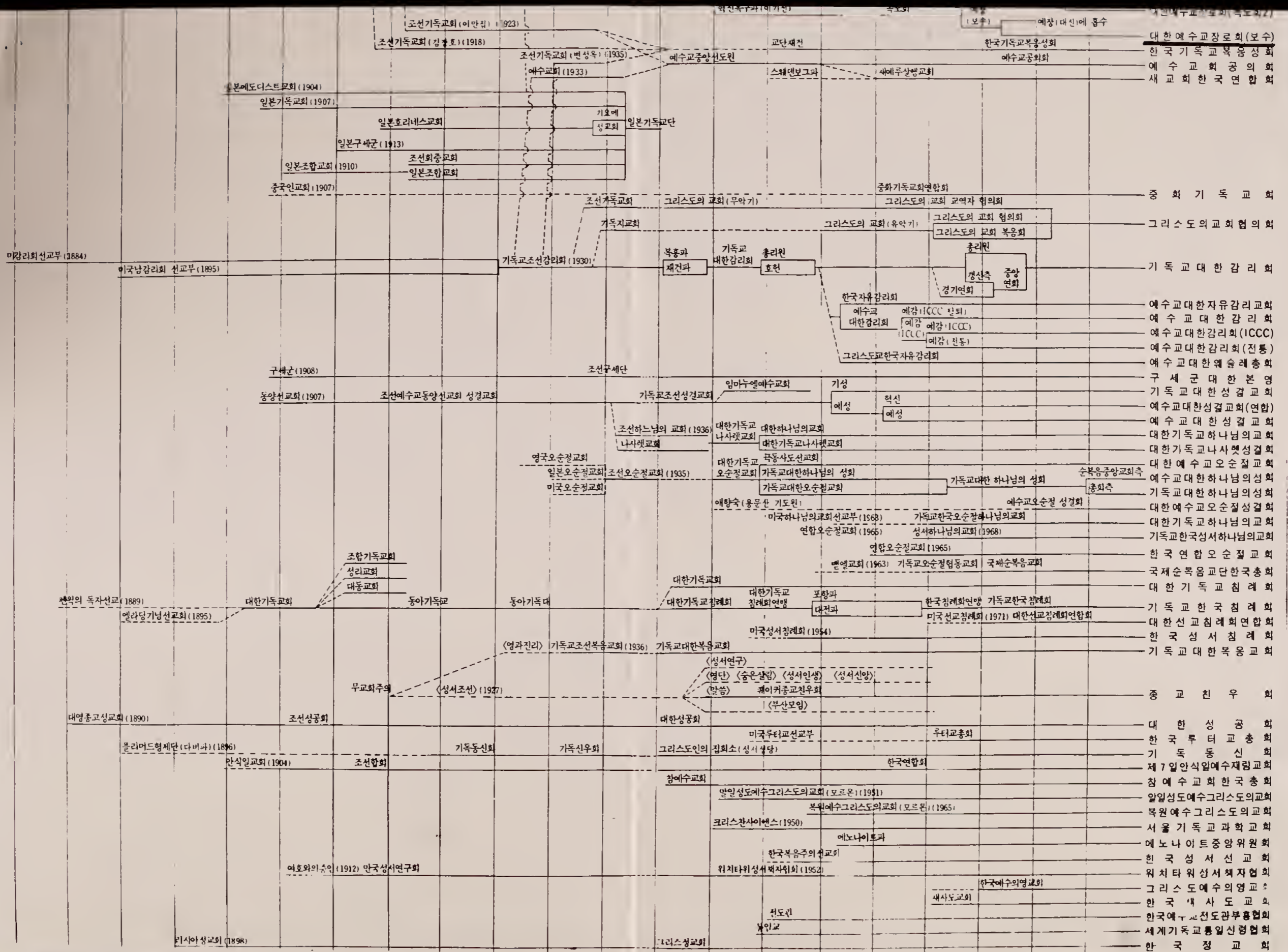
조선기독교교회 (1935)

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KOREA CHURCH STATISTICS

as of 1984/5

CHRISTIANITY IN KOREA (1985)

Korea is a different story. Why, after only 200 years of Roman Catholic missions and 100 years of Protestant Christian witness in Korea are there so many Christians in one little pocket of Asia?

While there is no end to the debate as to "why" - there is no doubt that in one small corner of the most resistant of all the world's continents to Christian expansion, there is a large and fast-growing Christian community.

By any quantifiable measure, Korea is a success story for Christian missions. And we all like to be able to write home about success. It's heady stuff. According to David Barrett's "World Christian Encyclopedia", on a continent where Christianity can claim no more than 1.9% of all the people, in that little southern half of a small divided country up in its northeast corner, estimates run as high as 30% of all Koreans as followers of Jesus Christ.

That figure is probably too high. 30.5% (about 12.5 million adherents) is the maximum estimate, whereas a current estimate of about 17.4% (roughly 7 million Christians) is the lowest. This separates optimists from skeptics by 5 1/2 million, and cuts the total number of Christian adherents in half. It should be recognized that the higher estimate represents claims of the competing Christian bodies, themselves, and the lowest estimate comes from official government figures. And the government usually reports the entire family as following whatever religious commitment the head of the family has made at the census. This 1983 census was really only a survey and was conducted by local government offices and was published by the Ministry of Culture and Information. It sampled people only over 18 years of age, and depended on information from their family registries, assigning the whole household to the family religion of the father.

Probably the correct figure is somewhere between the highest and the lowest estimates. At the end of 1985 there may have been 10 1/2 million Christian adherents in South Korea, out of a population of about 41 million, or about 25.6%.

| | | |
|------------------------|-----------|---------|
| Protestants | 8,000,000 | (19.5%) |
| Roman Catholics | 1,850,000 | (4.5%) |
| Cults (semi-Christian) | 650,000 | (1.6%) |

This fairly high, but yet middle-ground figure comes from two polls by Gallup Pole offiliates in Korea. The first, in 1982, questioned Koreans of all ages and found 29% professing Buddhism and 20% Christianity (Protestants 16% and Catholics 4%). The second, in 1983 surveyed Korean young people between 18 and 24 years of age and discovered that 30.4% "believed in Christianity" (Protestants 24.3%, Roman Catholics 6.1%), while only 12.1% professed to follow

1985

Buddhism. This indicates an upward trend toward the Christian faith. These surveys, which are supported by other studies, strongly suggest a sharp decline of about one million Buddhists and an accelerating rise in the number of Christians, particularly among Korean young people in the years from 1980-83.

But whether one chooses high, low or median estimates, there is no doubt that Christianity has grown. Back in 1890 just five years after the first resident Protestant missionary landed in Korea, there were between 10,000 and 17,000 Roman Catholics - and records for 1889 show only 74 communicant Protestants. Forty years later, when Sam and Dayton were boys in Korea in 1930, the number was 415,000 Christians - or 2% of the population. When Sam went back in 1955 there were 1,117,000 (about 5%). And today there are over 10,000,000 (or 23%). Very roughly that would mean one Korean in a thousand was Christian in 1890 (taking the lower estimate), one in 50 in the 1930's, one in 20 in 1955, and one in four today.

Whether this rapid growth is good or bad is another matter. But there has been growth. The next question is why?

When someone back in 1934 asked Sam's father, one of Korea's pioneer missionaries, what was the secret of Protestant church growth, he summed it up in one striking sentence: "For fifty years we have held up before these people the Word of God, and the Holy Spirit has done the rest." And that is absolutely true even though he didn't go into all the factors of soil composition, weather, seed, timing, etc. which were part of the way the Holy Spirit did the rest when he sent his servants into that field. And it also didn't go into some of the factors of wise guidance and judgment given his human servants in planting, watering and bringing fruit to the harvest. It was true, though.

In 1896, two years after the stream of conversions began in that part of north Korea which was the territory in which Sam's father had opened work, one of his seminary classmates traveled north from Seoul to see what was happening. He wrote, "The work has spread like wildfire." But his letter added some of the geographical and anthropological inferences about reasons for growth. The people are different in the northeast, he suggested. They are bright, spirited, aggressive in Christian work and not dominated by a Confucian aristocracy to the same extent as farther south.

CHART OF PROTESTANT STATISTICS

| | | | |
|----------------|-------------|-------------------|---------------------|
| Presbyterians | (32 bodies) | 67% of all Prot's | 6,518,563 adherents |
| Methodists | (4 bodies) | 10.3% " | 1,007,737 " |
| Pentecostals | (7 ") | 8.1% " | 793,187 " |
| Evng'ical/Holi | (3 ") | 6.5% " | 635,364 " |
| Baptists | (4 ") | 5.2% | 505,300 " |
| Salvation Army | (1) ") | 0.9% | 90,700 " |
| Nazarene | (1) ") | 0.8% | 77,100 " |
| Anglican | (1) ") | 0.5% | 47,200 " |
| Lutheran | (1) ") | .05% | 5,268 " |
| Other | (6) ") | 0.6% | 56,000 " |
| | | | 9,736,419 |

This estimate is based on the most optimistic of recent available reports of church membership, excluding cults (for 1985). The same estimate claims 1.7 million Roman Catholics (in 1983). It should be noted, though, that these are very soft figures since the different groups are sometimes measuring different categories of believers i.e. the difference between (a) adult communicant members, (b) "adherents", (c) "Christian community", (d) all baptized members, including children (as R.C's usually do).

The first to bring the Christian faith to Korea were the Roman Catholics. The very first was not a missionary, but a Korean, Yi Sung-Hun, a Korean Confucian scholar, 27 years old, who went to China for books on science & math which he hoped to get from Europeans at the Chinese capital and he came back converted and determined to start a church. Within 5 years he had a community of a thousand. It was another 5 years before the first foreign missionary, a Chinese, entered Korea.

Protestant Christianity was also brought to Korea first by a Korean convert, not a missionary. A Korean ginseng merchant, Suh Sang-Yun, converted by Scottish missionaries in Manchuria, brought back into Korea gospel portions he had helped them translate into the Korean phonetic. He returned to his home village and formed a Christian fellowship a whole year before the arrival of the first Protestant foreign missionary in 1884.



SOME REASONS FOR THE GROWTH
(Especially by Protestant Christianity)

1. MISSION STRATEGIES & PRACTICES:

Early translation of Scripture
Wide itineration by missionaries with Korean partners
Establishment of Christian schools
Orphan schools
Schools for girls
Kindergartens
Primary schools
Middle schools
High schools
Bible Institutes
Colleges
Seminaries
Schools for the blind and deaf
Vocational schools
Medical schools
Nursing schools
Schools for the poor and underprivileged

Strong emphasis on medical work of all kinds, including leprosariums

Initial comity agreement with the Methodists

Early turning over of church leadership and support to native pastors and church officers/Nevius principles of mission work

Emphasis on the laity in Christian outreach & witness

Respect and partnership between missionaries & Korean leaders

Huge Bible Study classes for men and for women

Strong mission identity separate from the church/later a mutual agreement between the two

No compromise with religious elements in Shamanism, Buddhism & Confucianism

Emphasis on improvement of agricultural production

Emphasis on training of nationals in all fields

The Bible put into authentically Korean phonetic

The God of the Bible given an authentically Korean name - so, Protestant Christianity came as an ally in recovering forgotten or long-disused treasures of the old traditions

The uneasy tension between condemnation of old religions and accommodation to old religious practices where it could be theologically justified promoted growth. On the one hand, separation demanded decision and total commitment -and accommodation provided cultural bridges for more easy passage. Like Confucianism Christianity taught righteousness and revered learning. Like Buddhism it sought purity, promised a future life & taught discipline in

prayer. Like Shamanism it took the spirit world seriously.
Service offered to the poor and neglected with the same sincerity as to the king and queen
Response to social needs
orphanages
slum community work
amputee work
distribution of relief supplies
job placement services
day care centers
legal services
homes for retired church workers
assistance to rural pastors & evangelists

2. CHURCH PRACTICES & SPIRITUAL DISCIPLINES:

Strict requirements for baptism and church membership
Emphasis on literacy
Evidence of a transformed life affecting relationships, life disciplines and attitudes
Encouragement to lead someone else to the Saviour
Knowledge of the Bible, catechism & key Christian doctrines
Tough standards for church officers and church school teachers
Prayer
Private prayer
Family worship & prayer
Dawn prayer meetings
Large corporate prayer meetings
Mountain retreat centers for prayer
All-night prayer meetings
Stewardship of life, of one's property, of time given to the church and to evangelistic outreach
Christian disciplines
Self-control in personal living
Self-control in relating to others
Self-control in obedience to Christ as Lord
Strong missionary sending spirit - national and international
Spirit of joy and thanksgiving
Nice balance between decorum and spontaneity in worship
Christianity as adventure in living
Strong elements of music and singing in worship - great choirs and instrumentalists, too
Strong, competitive emphasis on growth in number of churches and in number of believers
Deliberate and aggressive church planting strategies: many starting in tents, in homes, in factories, rented rooms, etc.
Strong emphasis on children & youth
Sunday schools
Christian youth clubs and organizations

Contests for Bible memorization, singing, sports, public speaking...
Chaplains in schools

Military chaplains
Hospital chaplains
Constant home visitation by pastors and church officers: big visiting season & little visiting season each year in every church
Evangelistic meetings, revival meetings
Church schism

3. THEOLOGICAL FACTORS:

Consensus as to purposes and goals (though a healthy debate on methods)
Strong theology of the Church and of its missionary nature
Belief that everyone needs to respond to Christ as Saviour and seek to obey him as Lord
Emphasis that every Christian is a witness to Jesus Christ
Consensus as to what the Gospel is
Five years of Great Revival (from 1903-1908)

4. HISTORICAL AND SOCIAL FACTORS:

Introduction of Christianity into Korea by Koreans (both Roman Catholic and Protestant)
Christianity came at a time of total breakdown in the social, political and religious life of the nation
Missionaries came without the stigma of Western colonialism
Korean language and non-religious elements of Korean culture respected and adopted
Christian identification with non-violent protest against foreign rule, thus identifying it with nationalism

Great suffering through direct persecution (by Japanese & Communists) and war
Shook up the old privileged class system
Liberated women from many of the most binding restraints of a male-dominated Confucian culture
Government oppression at different times and with differing levels of intensity may have strengthened the Church
Regional factors promoted growth at different times and with different speeds in different regions
Encouragement of fair labor practices

1985 American-Korean Christian Annual

NY: Korean ~~Conference~~ (2-1221)

| Korea Statistics - 1984. | | Churches | Men | Women | Total |
|--------------------------|-------------------------|-------------------|-----------|-----------|-----------|
| <u>Presb.</u> | Tonghap (PCK) | 5,775 | 536,086 | 838,808 | 1,373,594 |
| | Hapdong | 5,062 | 498,400 | 890,800 | 1,389,200 |
| | Hapdong Posu | 2,160 | 275,525 | 468,975 | 644,550 |
| | R.O.K. (기독교) | 1,463 | 100,696 | 173,040 | 273,736 |
| | Kyung & Goseon | 1,376 | 95,600 | 155,200 | 250,000 |
| | Ye-an Jesus Presb. (보수) | 1,377 | 149,341 | 216,618 | 365,959 |
| | Tae-sin (대신) | 828 | 41,250 | 56,500 | 105,678 |
| Total Presb. | | 15,467 | 1,963,016 | 3,166,347 | 6,518,563 |

| Methodists (4 groups) | | | | | |
|-----------------------|--------------------|------------------|---------|---------|-----------|
| | Korean Meth. Chchs | 2,681 | 376,605 | 498,716 | 875,321 |
| | | 3,776 | | | |
| Total Methodists | | 3,062 | 431,605 | 576,132 | 1,007,737 |
| | | 4,546 | | | |

| Pentecostal (7 groups) | | | | | |
|------------------------|---------------------------|------------------|---------|---------|---------|
| | Yoido Pure Gospel (Jesus) | 200 | 200,000 | 300,000 | 500,000 |
| | | 258 | | | |
| | Assembly of God (Christ) | 258 | 47,650 | 80,950 | 128,600 |
| | | 334 | | | |
| Total Pentecostal | | 1,020 | 308,537 | 484,650 | 793,187 |
| | | 1,596 | | | |

| Korean Evangelical (1221) (3 groups) | | | | | |
|--------------------------------------|------------------------|------------------|---------|---------|---------|
| | K Evangelical (Christ) | 1,223 | 168,484 | 298,894 | 461,378 |
| | | 1,775 | | | |
| | K Evangelical (Jesus) | 304 | 32,724 | 76,353 | 109,077 |
| | | 375 | | | |
| Total K. Evangelical | | 1,702 | | | |

| Baptist (4 groups) | | | | | |
|--------------------|----------------------------|-------|---------|---------|---------|
| | Korea Baptist (Christ) | 1,050 | 190,360 | 259,840 | 450,200 |
| | Holy Spirit Baptist (11-1) | 111 | | | 38,000 |
| Total Baptist | | 1,220 | 209,000 | 295,000 | 503,000 |

| | | | | |
|----------------|-----|--------|--------|--------|
| Salvation Army | 178 | 33,000 | 57,000 | 90,000 |
| Margarene | 169 | 26,000 | 50,000 | 77,000 |
| Anglican | 68 | 18,000 | 28,000 | 47,000 |

Secrets of Korean Church Growth

1. Divine Providence
2. Many trained workers
3. Bible translation
4. Literacy
5. One people
6. Persecutions
7. Despair
8. Christians are patriotic
9. Love for the nation
10. Free from western colonialism
11. Progressive People
12. Missionary work
13. Christian institutions
14. Nevius principles
15. The 1907 Revival
16. Cell-groups
17. Vertical structure of society
18. Family-evangelism
19. No strong national religion
20. Vision for evangelism
21. Vision for missions
22. Ministry of chaplains
23. Hard work
24. Economic development
25. Well trained pastors
26. Home visitation
27. Work of laymen
28. Prayer and fasting

Prepared by Marlin L. Nelson
Seoul, Korea September 15, 1980

ASIA (See also Pittsburgh column: Korea-Success?)

My subject ~~this~~ ^{What a} ~~is~~ ^{is} Asia. Asia in 15 minutes. ~~It's~~ ^{It's} completely American ^{approach} that is. But I'm happy with it. It's my favorite subject. I was born in Asia. My father and mother were married in Asia - in Korea. I ^{two} was married in Korea, ~~and~~ ^{and} honeymooned in Japan, I spent four of the most interesting years of my life in China - from 1947 to 1951 - ^{which was from} ~~two~~ ^{two} years before the Revolution ~~and~~ ^{the} two and a half years after.

~~My father sailed for Korea in 1889.~~

But I did not come here to reminisce. I want to call your attention to Asia for no personal reasons, but because I think that Asia is
 ① the greatest economic, ② the greatest political, and - if you will allow me as a former missionary to mention ~~it~~ ^{it} in passing - ③ the greatest religious challenge in the world. Today ~~there are still~~ ^{it is} only a challenge. But tomorrow's Asia may well be the center of the world, as Europe once was, and as North America is now.

Not today's Asia, but tomorrow's, for Asia is changing fast. ~~It has changed as~~
 I've just come back from Korea - 3 yrs. absence. Tired to find old home. Sesame oil - Apple computers
~~much in two generations as the west changed in two hundred years.~~

① Political

My father sailed for Korea in 1889. He watched the fall of a 500-year-old dynasty. He watched ~~the rise and fall of Asiatic colonialism in that battle~~
~~peninsula~~ ^{He lived through} First the Sino-Japanese war of 1894-5. He was in Pyongyang, where the decisive land battle of the war was fought. He watched the imperial Chinese armies

from across the Yalu, yellow banners waving, ^{drum beating} and the Manchurian cavalry on their Mongolian horses - armed with spears, swords and bows and arrows. Officers in ~~large~~ most sections of that Chinese army were still selected on the basis of their proficiency with the bow and arrow. And he saw another army, ^{the Japanese army} march up from the south - silent, disciplined, and armed with latest available guns and artillery. The battle of Pyongyang was a massacre - and when father rode through the battleground a few days later, counting the bodies of the dead Chinese soldiers, he said he felt he was watching the end of the middle ages.

Next, it was the Russians who tried to drive the Japanese out of Korea - the Russo Japanese war of 1904-05. And when father saw Russian prisoners in Japanese prisoner of war camps - he said he felt that he was watching the end of another age - the age of western, white domination of Asia. Russia was pushed back - and Asia remained Asian. But the Japanese stayed in Korea. That part of Asia's memory of colonialism is not of western - but Asiatic colonialism. And that fact is of enormous significance in East Asia.

③ Economic

But the Japanese were pushed out too - by the west. And Asia kept on changing - always changing. It has changed as much in two generations as the west changed in 200 years. There is an island off the east coast of Korea - Ulleungdo - where ~~was~~ at least until a few years ago they have a wheel - a bicycle wheel - in the local school's museum. The island is so isolated, and rises so steeply from the sea that there is no wheel transportation there, + they want the children to know what a wheel looks like. Yet not far away, just down that east coast, Korea is building what they say will be the largest shipyard in the world -

③ ~~Asia~~ The third challenge is the challenge of Asia's religions. Religion is the blind spot in this post-enlightenment, modern, scientific world which for almost a century has turned away from religion to put its trust in ^{secular} science. That revolution is fading. Science has opened the doors ~~to science~~ to so much that is good and true and beautiful (~~as the Greeks would put it~~), ~~and above all~~ and ~~useful~~ ~~above all~~ useful — that only recently have we begun to notice that it also opened the doors to greater dangers and horrors than the world has ever known before.

Asia is still basically religious. ~~But religion too can open the doors to horror — as a glance at Iran today after its religious revolution will reveal~~
 It is 23% Hindu, 18% Muslim, 10% Buddhist, 8% folk religionist, and 5% Christian. 20% of Asia claims to be non-religious — though that is changing, as Asia rediscovers the persistence and the power of religion.

But religion, too, can open the doors to horror — as Iran's ~~recent~~ revolution all too clearly proves. Fanaticism is dangerous — whether it be secular in a Hitler, or a gang of Four — or religious, as in a Khadafi or an Ayatollah.

The challenge ^{then, for} ~~is~~ Asia is to separate the good from the evil — ^{first} ~~not only~~ in its own religious cultures, ~~but also in and then~~, in the irresistible wave of western secular culture that is sweeping over so much of ~~Asia~~ that continent: Not to condemn either — there is no way to live without either —

religion or science — ~~but to discriminate~~ to separate — and to choose, the good from the bad — the ~~all the best~~ ^{from the good.} Mohammed was born in Asia.

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9
5
64

Organizing the Korean Church

21 Prot. hospitals
General Assembly
Pyeong Yang, June 1, 1954
Kee Lecture Hall. (1)

People are born. Disciples are born again. But churches have to be organized. And blessed are the organizers.

Like those first pioneers in Korea. Not that organization was ~~their~~ ^{their supreme passion.} ~~calling.~~ They were all evangelists, ^{even ~~of the doctors~~} That's why they were out there, ^{to evangelize.} But to form a church, they ^{found they} had to ~~learn~~ organize.

And organization, as Paul reminds us, - ~~and~~ is no less a gift of

the Spirit in the church, ^{than} ~~so~~ evangelism. The gift of administration, he calls it.

^{The first Prot.} ~~But first~~ Allen organized a hospital, ^{known} - not a church. It was the first hospital in all Korea.
~~So Allen, organized a hospital, the first in Korea. Churches~~

Churches were ^{yet} ~~not~~ ^{in that closed land.} allowed, open evangelism wasn't allowed either, so Underwood organized

a school. - ~~but~~ ^{that} through the hospital and ^{the} school some began to

believe and asked for baptism. So Underwood organized the first

^{and baptized the first Korean in Korea. That wasn't as easy as it sounds} Protestant congregation, Then my father organized a seminary,

and moderated the first presbytery, and ordained the first Korean

ministers. That was in 1907.

It was ~~thru~~ the organizing, and the evangelizing and ~~the~~ careful instruction in God's Word and the ~~way~~ of Christian life ~~in the world~~ that produced what we now know as this centennial year as the Christian churches of the Presbyterian communion in Korea.

They say there are 5 million Presbyterians, young and old, in Korea today. That is more Presbyterians in that one little Asian country than we report here in the United States (though their methods of counting are somewhat different from ours). And ^{how they were organized} ~~organization~~ played an important part in how ~~the~~ they grew.

~~There are some important missionary/evangelistic lessons ^{any church can} to be~~

~~learned from the way they organized:~~ -

① It was a united church ^{that these pioneers formed.} ~~they formed~~. There were 4 different

missions that ^{organized} ~~formed~~ it - Northern Presbyterian, Southern Presbyterian, Canadian

Presbyterian, and Australian Presbyterian. But ~~these pioneers~~, despite their home

(3)

differences, ^{they} resisted the temptation to form from different Korean denominations — one for each mission — and ^{they} covenanted together to work towards one Korean Presbyterian church. It remained one church clear up through World War II.

(2) Second, It was a Korean church they formed, not a western church. Only 23 years after the landing of the first missionary, ^{the missions} ~~they~~ gave the Korean church its independence. As soon as the number of Korean elders and ministers outnumbered the missionaries — in fact, as soon as the little seminary graduated its first class of 7 ^{Korean} candidates for the ministry, the missionaries turned the church over to the Koreans. It was a self-governing, self-supporting and self-propagating church — no longer dependent on a foreign mission, and no longer an appendage of a western church.

People are born. Disciples, ~~Jesus said~~, are born again, said Jesus -
and called and sent. ~~But~~ But churches are neither called born
or called or sent. They have to be organized, & blessed are the
organizers - like those first promoters in Korea.

~~19th c.~~ ~~They were not~~ ^{they were} ~~the caricatures~~ ^{organizers} ~~of~~ ^{Not} ~~the same~~ ^{19th c. missions} ~~we've~~ ^{we've} ~~often~~ ^{often} ~~made~~ ^{made}
them out to be - single-minded, out-dated fundamentalist
~~fundamentalist~~ ~~evangelists~~ ^{19th century} evangelists we've made

caricatures out of. They were organizers. Evangelists, ~~yet~~ yes -

But ^{Dr.} that's why they were out there. ^{Allen} organized a hospital.

Underwood ^{began with} a ~~great~~ school, ^{then, as some began} ^{schooling, he organized} ^{Protestant} the first ~~Protestant~~ congregation; my
father the first ^{seminary & the first} presbytery. It was the organizing - not just the

~~evangelizing~~ that produced what we now honor, ^{as} the churches of the

Protestantism in Korea - They say ^{that now, after only 100 years} there are five million

Protestants in Korea, young & old - which is more than we report ~~now~~ here in

1984
1607
377

(2)

after ^{over} ~~the~~ 350 years of Amer. Protestantism -
the United States, ^{tho} I think our methods of counting are somewhat
different from theirs.

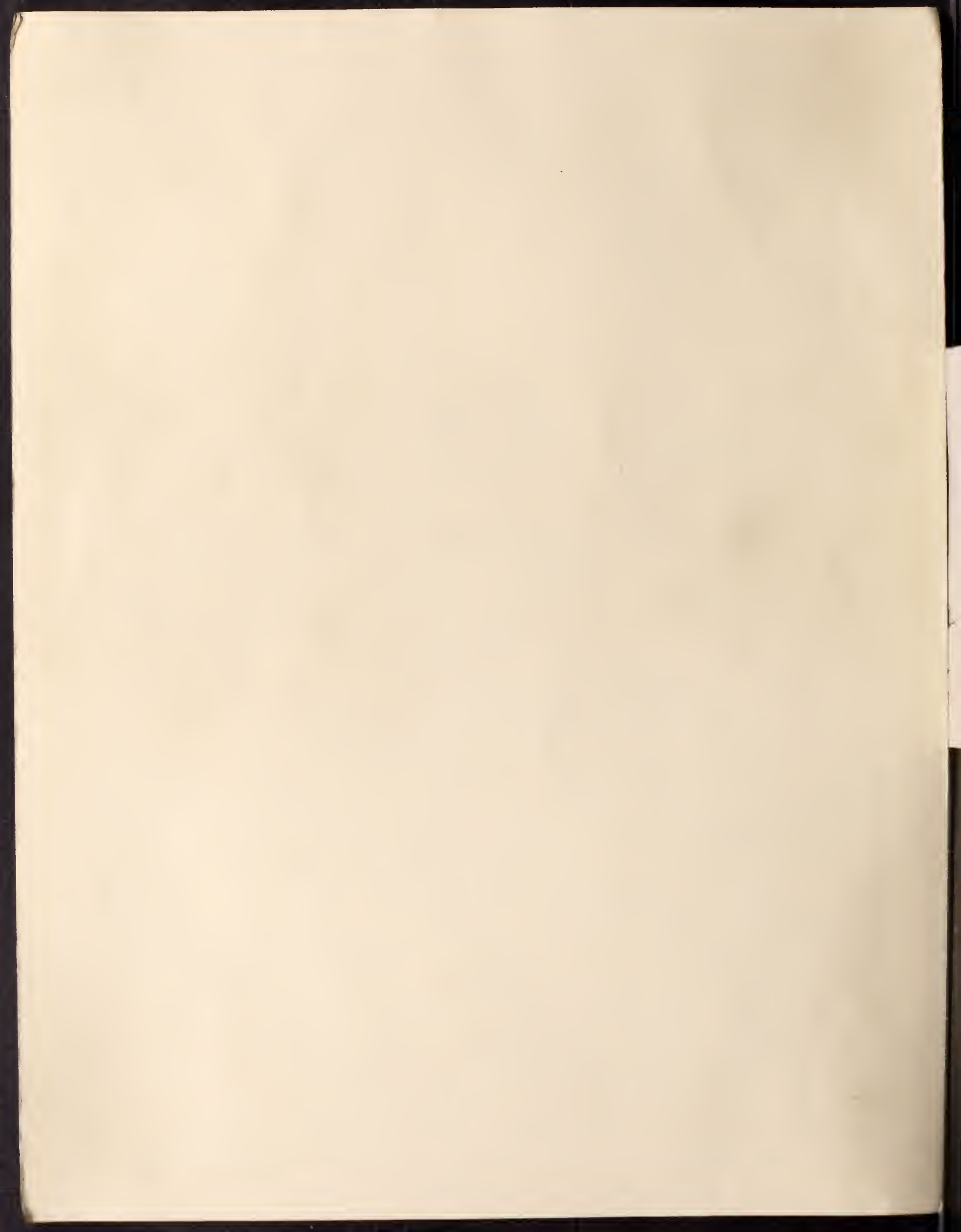
It took three ^{in line} princes, only ²³ ~~the~~ years, ^{to give the Korean chh its independence -}
of the first resident Protestant missionary in ^{Sept.} 1884, ~~to the year~~
the first presbytery in Sept. 1902, ~~to make that chh to the agency of the~~
first presbytery in Sept. 1907, ~~to give that Korean chh its independence.~~
~~and then it was to its first~~ As soon as the number of Korean ^{elders of the country} ministers, -
~~the first~~ ^{therefore} ~~of the same~~; and Korean elders out-numbered ^{it could outvote} the missionaries -
they turned the chh over to the Koreans - self-governing, self-supporting & self-propagating,
no longer ^{dependent on a foreign} ~~a creature of the~~ ^{mission}, and no longer an appendage of an American & western
chh.

Some say that when that happens, the mission should be dissolved. The familiar metaphor is that when the building = (the chh) is finished, the scaffolding (the mission) comes down. But there's a flaw in the metaphor. When is the chh finished? When it is ^{organized, independent?} ~~independent?~~

That implies that the organizing of a chh is the end of Christian mission.

And neither those pioneer missionaries, nor their new Korean partners ever ~~believed~~ accepted that image of the chh or of mission.

Let me take you back to that first Korean presbytery in 1907.



the outstanding teachers for all five students in our family;

1981

...For the chance to see what our (PCUS) church is doing all over...very reassuring. Marj Carpenter of PCUS News Service says she doesn't much like what the church is thinking nearly as much as what it is doing. What we are seeing here is sharing, caring, concerned and active Christians reaching out in the world around them, from their doorsteps to the far corners;

...For the continuing witness of Korean Christians in difficult, almost unbearable, circumstances. From September 1980 to September 1981, 159 new churches in the Presbyterian denomination with which we work (which is just one of about 20 Presbyterian groups in South Korea) were established; this denomination is already larger than our PCUS and continues to grow at the rate of tens of thousands of new members a year. The percentage of Christians in Korea has risen from approximately 10% to approximately 20% of the total population in the 16 years we've been in Korea;

! ...For their faithfulness to the truth and for the courage of our friends who remain unjustly imprisoned;

Martha & Betty Humkey



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1981 -

Natl. Assembly - 275

72 are Xns (Protestant); about 20 Cath.

26 are very active Xns

Another 30 or more - incl. by Mrs. Son Myung

8 women - of whom 7 are Christians.

COPY

RECEIPT VOUCHER

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년월일

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장로교 선교회 연합사무실

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ASIANS - in U.S. (JAPANESE)

1950. 700,000 Japanese in U.S. Only about 3% were members of Protestant churches.

1977. 678,683 Japanese in U.S. 135 Japanese churches = about one for every 6,000 people, whereas the national U.S. average is one for every 1,000 people. Therefore, needs 500 new Japanese churches.

" greatest concentrations:

| | | | | |
|-------------|---------|-----------|----|--------------------|
| California: | 261,517 | Japanese; | 74 | Japanese churches. |
| Hawaii | 239,618 | " ; | 28 | " " |
| Washington | 26,369 | " ; | 9 | " " |
| New York | 24,524 | " ; | 1 | " " |
| Illinois | 18,550 | " ; | 7 | " " |
| Texas | 10,502 | " ; | 0 | " " |
| New Jersey | 9,905 | " ; | 1 | " " |
| Colorado | 9,558 | " ; | 2 | " " |
| Oregon | 8,429 | " ; | 3 | " " |

TABLE OF CHURCH GROWTH
IN KOREA

| YEAR | CATHOLICS | % | PROTESTANTS | % | TOTAL% RC + Prot. | POPULATION |
|------|-----------|------|-------------|------|----------------------|--------------------|
| 1794 | 4,000 | | | | | |
| 1801 | 10,000 | | | | | |
| 1857 | 15,206 | | | | | |
| 1866 | 23,000 | | | | | |
| 1883 | 12,035 | | | | | |
| 1890 | 17,577 | .175 | 265 | | | 10,000,000 |
| 1900 | 42,441 | .42 | 18,081 | .18 | .6 | |
| 1910 | 73,517 | .56 | 167,352 | 1.2 | 1.62 | 13,000,000 |
| 1920 | 90,000 | .52 | 215,032 | 1.2 | 1.72 | 17,264,000 |
| 1930 | 109,000 | .53 | 306,071 | 1.4 | 1.93 | 20,438,000 |
| 1940 | 150,000 | .63 | 372,000 | 1.5 | 2.13 | 23,547,000 |
| 1950 | 257,668 | 1.2 | 600,000 | 2.9 | 4.1 | 20,200,000(R.O.K.) |
| 1960 | 365,968 | 1.4 | 1,257,428 | 5.0 | 6.4 | 25,000,000(R.O.K.) |
| 1970 | 839,711 | 2.7 | 2,197,336 | 7.0 | 9.7 | 31,000,000(R.O.K.) |
| 1981 | 1,100,000 | 2.9 | 6,349,201 | 16.9 | 19.8 | 37,500,000 |

SOURCES

Catholic: 1794-1900, Le Catholicisme en Corée, chart; 1910-20 and 1950-60, Catholic Korea; 1930, The Korea Missions Year Book 1932; 1940, Lavrent Youn, Missions of Korea and Formosa, 1947.

Protestant: 1890-1910, Stokes, History of Methodist Missions in Korea 1885-1930; 1920, Korea Handbook of Missions 1920; 1930, Korea Missions Year Book 1932; 1940, Prayer Calendar of the Federal Council of Protestant Evangelical Missions in Korea 1940; 1950, Presbyterian Life, Sept. 16, 1950; 1960, Prayer calendar of Christian Missions in Korea 1961. 1970 figures for both catholics and Protestant are from the Kitokyo Yongkam 1970.

Marginal Sects and Independent Movements: Kitokyo Yongkam 1970.

Other Religions: Ryu Tong-shik, The Christian Faith Encounters the Religions of Korea. Seoul: Christian Literature Society, 1965. (in Korean)
The graph is an approximation based on a chart by Dr. Ryu and other materials.

1981

KOREAN CHURCH STATISTICS, 1969

Presented Oct. 15, 1971

Presented to the Australian Presbyterian Conference
Seoul, Oct. 15-17, 1971

제 1 표. 한국의 종교 현황 (1969.2현재)

| 종교별 | 교회 (사원) (가.) | | 교직원 (나) | | | 신도 (다) | | |
|-----|--------------|--------|---------|-------|------|------------|-------|--------|
| | 교회수 | 구성비 | 교직원 | 구성비 | 나/가 | 신도수 | 구성비 | 다/가 |
| 개신교 | 12,866 | 78.00 | 13,982 | 28.89 | 1.08 | 3,192,621 | 20.33 | 2.48 |
| 천주교 | 396 | 2.40 | 3,044 | 6.28 | 7.6 | 751,217 | 4.78 | 1.09 |
| 불교 | 2,135 | 12.90 | 14,361 | 29.69 | 6.7 | 14,943,059 | 31.50 | 2,315 |
| 유교 | 231 | 1.40 | 11,831 | 24.46 | 51.2 | 4,423,000 | 28.10 | 191.47 |
| 천도교 | 119 | 0.72 | 977 | 2.05 | 8.2 | 636,067 | 4.05 | 5,315 |
| 원불교 | 131 | 0.79 | 1,059 | 2.19 | 8.0 | 619,219 | 3.95 | 4,726 |
| 대종교 | 21 | 0.21 | 190 | 0.32 | 9.0 | 113,720 | 0.74 | 5,415 |
| 기타 | 608 | 3.68 | 2,959 | 6.13 | 4.8 | 1,223,133 | 6.51 | 1,602 |
| 합계 | 16,480 | 100.00 | 48,403 | 100. | π | 15,702,036 | 100. | - |

자료. 문화공보부 발간. 중무편람.

제 2 표. 한국인구 증가추세와 예장교인 증가추세

| 연도별 | 한국인구 | 세례교인 | 총교인수 | 목사수 | 교회수 | 비고 |
|------|------------|---------|---------|-------|-------|----|
| 1907 | π | 18,083 | 108,662 | 46 | 948 | |
| 1910 | 13,129,000 | 39,394 | 140,470 | 75 | 1,157 | |
| 1912 | 14,576,000 | 53,708 | 127,228 | 128 | 1,438 | |
| 1915 | 15,958,000 | 62,083 | 145,616 | 192 | 1,801 | |
| 1920 | 17,264,000 | 69,025 | 153,915 | 253 | 1,921 | |
| 1925 | 19,020,000 | 89,879 | 193,823 | 486 | 2,309 | |
| 1930 | 20,438,000 | 91,270 | 194,678 | 500 | 2,517 | |
| 1934 | 20,513,000 | 108,392 | 298,431 | 591 | 2,729 | |
| 1940 | 23,547,000 | 121,410 | 328,648 | 616 | 3,236 | |
| 1941 | 23,913,000 | 134,634 | 354,913 | 640 | 3,299 | |
| 1952 | 26,432,000 | 89,000 | 334,000 | 798 | 2,027 | |
| 1961 | 27,958,000 | 119,408 | 530,707 | 839 | 2,017 | |
| 1965 | 28,670,000 | 135,570 | 514,740 | 972 | 2,133 | |
| 1966 | 29,208,000 | 145,215 | 539,534 | 1,025 | 2,204 | |
| 1968 | 30,189,000 | 149,389 | 569,875 | 1,186 | 2,259 | |
| 1969 | | 155,146 | 464,470 | 1,213 | 2,301 | |

자료. 총회록. 한국연감.

1969

제5표. 교직원 학력통계

1967.12.31

| 직원별 | 중고교 | 고성 | 대학 | 신학교 | 신학사 | 일반 | 신.석 | 일반 | 신박 | 일반박 | 계 |
|------|-----|-----|-----|-----|-----|----|-----|----|----|-----|-----------|
| 독사 | | | 58 | 537 | 107 | 58 | 11 | 3 | 5 | 1 | 537/1126 |
| 강도사 | | | 17 | 75 | 24 | 13 | 3 | 1 | | | 75/153 |
| 남전도사 | 66 | 146 | 28 | 190 | 19 | 6 | | | | | 155/522 |
| 여전도사 | 15 | 125 | 4 | 62 | 2 | | | 1 | | | 214/244 |
| 장로 | 600 | 143 | 158 | 39 | 4 | 39 | 2 | 5 | | 8 | 998/1,379 |

• 자료. 1968년도 총회 통계자료중 20개교의 통계.

제6표. 한국내 학위 수여 현황.

| 전문 | 1960년까지누계 | | 1967년도 | | 1968년도 | | 1969년도 | | 총누계 | |
|-----|-----------|-------|--------|-----|--------|-----|--------|-----|-----|-------|
| | 명 | 논문 | 명 | 논문 | 명 | 논문 | 명 | 논문 | 명 | 논문 |
| 문학 | 95 | 17 | 21 | 5 | 13 | 14 | 19 | 8 | 141 | 44 |
| 철학 | 13 | 6 | | 2 | 3 | 1 | | 1 | 16 | 10 |
| 경제 | 16 | 8 | 4 | 5 | 3 | 9 | 2 | 12 | 23 | 32 |
| 신학 | 4 | | | | | | | | 4 | |
| 법학 | 156 | 12 | 28 | 4 | 33 | 9 | 21 | 14 | 233 | 44 |
| 이학 | 9 | 36 | 2 | 16 | 5 | 13 | | 22 | 17 | 15 |
| 의학 | 3 | 891 | 2 | 274 | 1 | 348 | | 340 | 7 | 1,813 |
| 약학 | | 13 | | 1 | | 8 | 1 | 12 | 1 | 3 |
| 공학 | 7 | 8 | 2 | 2 | 1 | 11 | | 13 | 10 | 32 |
| 농학 | 13 | 26 | 2 | 12 | 1 | 16 | 2 | 17 | 19 | 68 |
| 수의학 | 1 | 6 | | 2 | | 1 | | 2 | 1 | 10 |
| 계 | 410 | 1,023 | 61 | 323 | 60 | 430 | 45 | 441 | 472 | 2,229 |

자료. 문교연보 예서....

총계. 2,701

제7표. 한국의 고등교육기관 및 학생현황.

| 연도별 | 사범(교육대) | | 대학(교) | | 대학원 | | 초급대 | | 각종교 | |
|------|---------|--------|-------|---------|-----|-------|-----|--------|-----|-------|
| | 학교 | 학생수 | 학교 | 학생수 | 학교 | 학생수 | 학교 | 학생수 | 학교 | 학생수 |
| 1945 | 10 | 8,229 | 19 | 7,819 | | | | | | |
| 1952 | 17 | 10,245 | 49 | 31,332 | | | | | 7 | 1,030 |
| 1954 | 19 | 13,207 | 51 | 62,662 | | | | | 20 | 3,752 |
| 1957 | 18 | 12,924 | 56 | 106,878 | | | | | 23 | 3,568 |
| 1964 | 13 | 5,525 | 70 | 135,772 | 37 | 3,503 | 34 | 20,012 | 31 | 5,028 |
| 1966 | 14 | 10,985 | 69 | 161,156 | 48 | 5,027 | 29 | 24,455 | 32 | 5,028 |
| 1968 | 14 | 9,602 | 67 | 123,639 | 56 | 5,492 | 22 | 10,708 | 20 | 2,670 |
| 1969 | 16 | 11,038 | 68 | 132,930 | 60 | 6,155 | 20 | 8,101 | 19 | 3,352 |

자료. 한국교육 10년사, 문교연보.

제3표. 한국 기계공업계 (지역별)

| 지역별 | 고역 | | | 농사 | | | 지역별 인구 | | |
|-------|--------|--------|-------|--------|------------|--------|-----------|--------|----|
| | 고역수 | 비율 | 비율 | 농사수 | 비율 | 비율 | 인구 | 비율 | 인구 |
| 서울 | 1,072 | 10.571 | 1,350 | 26.43 | 4,515,380 | 14.96 | 575,445 | 12.75 | |
| 경기 | 1,253 | 12.341 | 710 | 13.90 | 3,224,807 | 10.68 | 458,628 | 12.22 | |
| 강원 | 659 | 6.49 | 230 | 4.50 | 1,847,807 | 6.12 | 210,005 | 11.36 | |
| 충청 | 550 | 5.41 | 251 | 4.90 | 1,529,449 | 5.06 | 169,851 | 11.10 | |
| 충남 | 1,243 | 12.25 | 402 | 7.87 | 2,918,828 | 9.67 | 433,057 | 14.03 | |
| 전북 | 949 | 9.35 | 353 | 6.90 | 2,484,859 | 8.23 | 333,563 | 13.12 | |
| 전남 | 1,182 | 11.65 | 401 | 7.85 | 4,022,893 | 13.32 | 407,670 | 10.13 | |
| 경북 | 1,757 | 17.71 | 704 | 13.59 | 4,480,831 | 14.84 | 546,716 | 12.20 | |
| 경남 | 571 | 9.60 | 302 | 5.91 | 3,167,721 | 10.49 | 187,841 | 5.93 | |
| 부산 | 361 | 3.55 | 362 | 6.91 | 1,634,997 | 5.41 | 227,207 | 13.50 | |
| 제주 | 106 | 1.04 | 42 | 0.82 | 353,288 | 1.17 | 23,284 | 6.55 | |
| 합계 | 10,146 | 100.00 | 5,107 | 100.00 | 30,180,571 | 100.00 | 3,573,298 | 100.00 | |
| 예우(울) | 2,302 | 22.70 | 1,186 | 23.22 | | | 569,875 | 15.93 | |
| 예우(합) | 1,599 | 15.79 | 815 | 15.96 | | | 464,496 | 13.00 | |

자료. 기계공업계 연감. 통계청. 1967.12.31 현재

제4표. 예우고역 지도자역 연역 통계

| 연도 | 예우 | | | 합계 | | | 비고 |
|------|----|----|----|----|----|----|----|
| | 인원 | 비율 | 비율 | 인원 | 비율 | 비율 | |
| 1967 | 31 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1968 | 30 | 40 | 45 | 50 | 55 | 60 | 75 |
| 1969 | 35 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1970 | 35 | 40 | 45 | 50 | 55 | 60 | 75 |
| 1971 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1972 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1973 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1974 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1975 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1976 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1977 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1978 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1979 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1980 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1981 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1982 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1983 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1984 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1985 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1986 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1987 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1988 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1989 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1990 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1991 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1992 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1993 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1994 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1995 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1996 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1997 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1998 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 1999 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2000 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2001 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2002 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2003 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2004 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2005 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2006 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2007 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2008 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2009 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2010 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2011 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2012 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2013 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2014 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2015 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2016 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2017 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2018 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2019 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2020 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2021 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2022 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2023 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2024 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2025 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2026 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2027 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2028 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2029 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |
| 2030 | 30 | 36 | 41 | 51 | 56 | 61 | 76 |

자료. 1968년도 통계청에서

제10표. 예우고역 재원 현황 (연구대상인고역)

| 구분 | 예우고역 | | 재원수입액 | | 비율 |
|------|-------|-------|-------------|-------|-------|
| | 인원 | 비율 | 인원 | 비율 | |
| 1967 | 264 | 16.43 | 82,592 | 21.55 | 21.55 |
| | 1,607 | 16.43 | 407,342,000 | 21.55 | |
| 1968 | 264 | 13.55 | 90,665 | 13.55 | 21.55 |
| | 1,948 | 13.55 | 447,609,000 | 13.55 | |
| 합계 | 528 | 15.98 | 173,257 | 21.55 | |

1967.1 - 1968.12

제11표. 대한예수교장로회 재정수입현황. (110교회)

| | | 총수입 | 일 정 | 주 정 | 주 일 | 결 기 | 기 다 |
|---------|-----|------------|----------|----------|----------|----------|----------|
| 1965 | 평 균 | 679,303# | 118,710# | 235,568# | 228,915# | 192,687# | 255,633# |
| | 증가율 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| | 구성율 | 100.00 | 8.90 | 16.41 | 22.06 | 25.27 | 27.37 |
| 1966 | 평 균 | 811,090 # | 156,058# | 272,922# | 240,667# | 239,326# | 263,751# |
| | 증가율 | 119.39 | 131.36 | 115.86 | 105.09 | 124.2 | 103.21 |
| | 구성율 | 100.00 | 9.45 | 15.30 | 23.74 | 26.83 | 24.69 |
| 1967 | 평 균 | 1,067,550 | 215,772 | 350,480# | 299,255# | 293,640# | 415,712# |
| | 증가율 | 174.15 | 181.76 | 148.78 | 130.73 | 152.39 | 162.62 |
| | 구성율 | 100.00 | 9.92 | 14.53 | 22.42 | 25.01 | 28.32 |
| 1968 | 평 균 | 1,386,079 | 274,873# | 378,734# | 388,002# | 400,012# | 422,875# |
| | 증가율 | 204.04 | 231.55 | 160.77 | 169.50 | 207.60 | 192.35 |
| | 구성율 | 100.00 | 9.74 | 14.41 | 21.90 | 26.24 | 27.73 |
| 1969 | 평 균 | 1,508,686# | 320,756# | 466,928# | 434,647# | 463,236# | 529,516# |
| | 증가율 | 222.09 | 270.20 | 198.20 | 189.87 | 240.41 | 207.14 |
| | 구성율 | 100.00 | 10.63 | 16.21 | 22.80 | 25.59 | 24.86 |
| 5년간증가평균 | | 24.40 | 54.04 | 39.64 | 37.97 | 48.08 | 31.43 |
| 5년간구성평균 | | 100.00 | 9.73 | 15.31 | 22.58 | 25.79 | 26.59 |

자료. 실태조사에 의함.

제8표. 신학교 졸업통기

졸업생 동수. 2,926명

(1) 1907 - 1954년까지 = 1,592명

(2) 1955 - 1964년까지 = 974명

 본과 534명

 별과 440명

(3) 1965 - 1970년까지 = 360명

 신학사(가) 151명

 신학사(나) 79명

 부신 108명

 기교과 19명

제9표. 연구대상인 교회와 교인현황.

| 연도별 | (가) 총교회수 | 자료수집된 교회수 | 비율 | 총교인수 | 자료수집된 교인수 | 비율 |
|------|----------|-----------|-------|---------|-----------|-------|
| 1967 | 2,248 | 1,607 | 71.49 | 532,902 | 382,592 | 71.79 |
| 1968 | 2259 | 1948 | 86.23 | 569,875 | 422,584 | 74.15 |

자료. 총회보고 자료중에서

제12표. 예장 (통합) 도시교 회 수입현황. (60교 회)

| 연도 | 항 목 | 총 수입 | 월 정 | 주 정 | 주 일 | 절 기 | 기 타 |
|------------|-------|-----------|---------|---------|---------|---------|---------|
| 1965 | 평 균 | 981,328 | 191,657 | 351,476 | 505,089 | 230,228 | 288,713 |
| | 증 가 율 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| | 구 성 율 | 100.00 | 9.1 | 16.71 | 23.83 | 21.90 | 23.47 |
| 1966 | 평 균 | 1,146,832 | 264,443 | 284,947 | 323,615 | 283,750 | 295,947 |
| | 증 가 율 | 116.87 | 137.98 | 109.52 | 129.02 | 123.25 | 102.51 |
| | 구 성 율 | 100.00 | 9.99 | 15.65 | 26.31 | 23.09 | 21.95 |
| 1967 | 평 균 | 1,560,196 | 312,354 | 515,269 | 471,298 | 272,939 | 184,277 |
| | 증 가 율 | 158.98 | 178.63 | 147.60 | 154.51 | 151.99 | 167.72 |
| | 구 성 율 | 100.00 | 10.21 | 14.31 | 24.17 | 22.31 | 28.97 |
| 1968 | 평 균 | 2,081,503 | 446,667 | 627,405 | 639,103 | 547,119 | 621,051 |
| | 증 가 율 | 212.11 | 233.06 | 178.51 | 209.46 | 237.64 | 215.11 |
| | 구 성 율 | 100.00 | 10.01 | 14.97 | 23.54 | 24.53 | 27.35 |
| 1969 | 평 균 | 2,131,908 | 494,418 | 715,170 | 715,240 | 609,816 | 656,710 |
| | 증 가 율 | 217.25 | 258.01 | 203.48 | 234.44 | 264.87 | 227.46 |
| | 구 성 율 | 100.00 | 10.89 | 15.88 | 24.43 | 22.91 | 25.80 |
| 5년간 증가율 평균 | | 45.4 | 51.60 | 40.69 | 46.89 | 52.97 | 45.49 |
| 5년간 구성율 평균 | | 100.00 | 10.07 | 15.32 | 24.46 | 22.95 | 27.20 |

제13표. 예장 농촌교 회 수입현황 (50교 회)

| 연도 | 항 목 | 총 수입 | 월 정 | 주 정 | 주 일 | 절 기 | 기 타 |
|------------|-------|---------|---------|---------|---------|---------|---------|
| 1965 | 평 균 | 316,872 | 45,771 | 100,758 | 61,195 | 142,633 | 51,511 |
| | 증 가 율 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| | 구 성 율 | 100.00 | 8.09 | 15.26 | 15.45 | 37.81 | 23.38 |
| 1966 | 평 균 | 407,916 | 55,414 | 130,435 | 73,152 | 182,786 | 121,150 |
| | 증 가 율 | 128.73 | 121.67 | 119.54 | 128.15 | 124.59 | 129.45 |
| | 구 성 율 | 100.00 | 7.60 | 14.07 | 15.06 | 39.43 | 23.83 |
| 1967 | 평 균 | 478,384 | 79,454 | 155,745 | 92,685 | 192,714 | 161,554 |
| | 증 가 율 | 150.39 | 173.59 | 154.57 | 151.46 | 135.11 | 165.71 |
| | 구 성 율 | 100.00 | 9.67 | 14.38 | 15.46 | 35.60 | 25.78 |
| 1968 | 평 균 | 551,532 | 89,522 | 145,640 | 99,235 | 212,786 | 170,659 |
| | 증 가 율 | 174.05 | 196.55 | 145.44 | 162.16 | 149.18 | 175.02 |
| | 구 성 율 | 100.00 | 9.47 | 15.91 | 14.39 | 33.95 | 27.23 |
| 1969 | 평 균 | 660,160 | 115,136 | 198,000 | 122,656 | 284,033 | 181,200 |
| | 증 가 율 | 208.38 | 252.20 | 196.51 | 200.43 | 199.17 | 185.33 |
| | 구 성 율 | 100.00 | 9.16 | 17.14 | 15.91 | 36.88 | 20.91 |
| 5년간 증가율 평균 | | 41.68 | 50.44 | 39.30 | 40.09 | 39.83 | 37.17 |
| 5년간 구성율 평균 | | 100.00 | 8.4 | 15.36 | 15.27 | 36.73 | 24.22 |

제14표. 예상교외 재정지출 현황 (110교외)

| 연도 | 종별 | 총지출 | 상남금 | 인건비 | 차액비 | | 교육비 | 구제비 | 기타 |
|----------|-----|-----------|--------|---------|--------|---------|---------|--------|---------|
| | | | | | 교육비 | 기타 | | | |
| 1965 | 평균 | 635,920 | 13,068 | 237,021 | 26,258 | 29,119 | 62,602 | 23,087 | 209,500 |
| | 증가율 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| | 구성율 | 100.00 | 1.98 | 36.59 | 3.91 | 0.42 | 8.23 | 3.09 | |
| 66 | 평균 | 799,924 | 16,682 | 302,142 | 44,096 | 61,310 | 32,819 | 39,533 | 262,332 |
| | 증가율 | 127.36 | 127.66 | 127.47 | 127.85 | 210.51 | 132.29 | 140.75 | 111.01 |
| | 구성율 | 100.00 | 2.05 | 37.08 | 4.28 | 0.62 | 3.13 | 4.31 | 3.65 |
| 67 | 평균 | 1,032,293 | 21,311 | 267,414 | 60,610 | 156,400 | 115,827 | 43,207 | 111,315 |
| | 증가율 | 162.33 | 163.40 | 155.01 | 127.17 | 537.11 | 185.05 | 153.83 | 152.24 |
| | 구성율 | 100.00 | 1.99 | 34.94 | 4.17 | 1.35 | 9.79 | 3.73 | 41.50 |
| 68 | 평균 | 1,310,981 | 26,856 | 493,569 | 64,544 | 16,667 | 142,154 | 40,678 | 574,901 |
| | 증가율 | 206.20 | 205.51 | 208.41 | 177.74 | 415.10 | 236.65 | 144.90 | 165.73 |
| | 구성율 | 100.00 | 1.77 | 36.99 | 4.31 | 0.10 | 9.66 | 2.77 | 42.26 |
| 69 | 평균 | 1,263,446 | 30,354 | 577,827 | 61,540 | 16,000 | 133,373 | 50,326 | 496,627 |
| | 증가율 | 198.68 | 232.25 | 243.75 | 169.74 | 35.17 | 209.84 | 179.18 | 157.19 |
| | 구성율 | 100.00 | 2.35 | 45.73 | 3.65 | 0.06 | 8.88 | 3.44 | 35.88 |
| 5년간 평균 | | 39.74 | 46.45 | 48.75 | 33.95 | | 41.79 | 35.84 | 31.44 |
| 5년간 구성평균 | | 100 | 2.35 | 45.73 | 3.65 | 0.06 | 8.88 | 3.44 | 35.88 |

제15표. 예상도시교외 지출현황 (60교외)

| 연도 | 종별 | 총지출 | 상남금 | 인건비 | 차액비 | | 교육비 | 구제비 | 기타 |
|-----------|-----|-----------|--------|---------|--------|---------|---------|--------|---------|
| | | | | | 교육비 | 기타 | | | |
| 65 | 평균 | 592,331 | 13,125 | 349,162 | 41,840 | 29,119 | 96,274 | 35,495 | 436,63 |
| | 증가율 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 | 100.00 |
| | 구성율 | 100.00 | 1.99 | 36.63 | 3.93 | 0.53 | 9.39 | 3.16 | 41.16 |
| 66 | 평균 | 1,143,721 | 23,141 | 448,220 | 52,041 | 61,300 | 115,379 | 56,593 | 387,600 |
| | 증가율 | 124.01 | 127.67 | 128.56 | 124.38 | 210.51 | 119.84 | 159.43 | 111.01 |
| | 구성율 | 100.00 | 1.96 | 37.91 | 4.25 | 0.89 | 9.44 | 4.62 | 40.90 |
| 67 | 평균 | 1,528,351 | 30,482 | 538,075 | 73,469 | 156,400 | 183,399 | 55,848 | 607,203 |
| | 증가율 | 165.71 | 168.18 | 153.97 | 175.64 | 537.11 | 190.49 | 157.34 | 154.50 |
| | 구성율 | 100.00 | 1.93 | 34.03 | 4.33 | 1.71 | 11.19 | 3.53 | 43.27 |
| 68 | 평균 | 1,770,349 | 37,663 | 739,308 | 89,673 | 216,667 | 233,558 | 52,852 | 851,603 |
| | 증가율 | 213.63 | 208.92 | 99.08 | 214.32 | 415.10 | 242.60 | 148.90 | 195.15 |
| | 구성율 | 100.00 | 1.84 | 36.17 | 4.25 | 2.20 | 11.06 | 2.58 | 41.70 |
| 69 | 평균 | 1,442,615 | 40,019 | 796,110 | 64,848 | 16,000 | 196,986 | 62,161 | 655,591 |
| | 증가율 | 156.41 | 220.81 | 125.81 | 154.99 | 35.17 | 201.69 | 175.12 | 150.23 |
| | 구성율 | 100.00 | 2.22 | 45.11 | 3.45 | 0.07 | 10.01 | 3.30 | 31.84 |
| 5년간 증가율평균 | | 31.78 | 44.16 | 25.12 | 31.00 | | 40.90 | 35.02 | 30.05 |
| " 구성율평균 | | | 1.97 | 38.13 | 4.04 | 1.10 | 9.42 | 3.7 | 41.0 |

가) 자료. 실태조사에 의함

제 16 표. 이예장농촌교육계 개선지출현황 (50교외)

| 연도 | 종별 | 총지출 | 상납금 | 인건비 | 기타 | | 교육비 | 구제비 | 기타 |
|---------|--------|---------|--------|---------|--------|-------|--------|--------|---------|
| | | | | | 교내 | 교외 | | | |
| 65 | 평균 | 292,226 | 6,757 | 106,589 | 24,163 | | 14,763 | 17,557 | 135,213 |
| | 증가율 | 100.00 | 100.00 | 100.00 | 100.00 | | 100.00 | 100.00 | 100.00 |
| | 구성율 | 100.00 | 2.28 | 36.47 | 3.77 | | 3.84 | 4.57 | 46.06 |
| 66 | 평균 | 437,291 | 9,791 | 132,627 | 28,258 | | 16,736 | 15,629 | 217,591 |
| | 증가율 | 132.53 | 122.11 | 122.12 | 113.95 | | 113.36 | 88.69 | 137.41 |
| | 구성율 | 100.00 | 2.23 | 30.22 | 3.71 | | 3.46 | 3.23 | 40.47 |
| 67 | 평균 | 377,021 | 10,345 | 163,753 | 31,735 | | 21,925 | 24,878 | 217,015 |
| | 증가율 | 119.55 | 148.05 | 150.97 | 131.52 | | 143.77 | 141.09 | 137.93 |
| | 구성율 | 100.00 | 2.73 | 38.18 | 2.63 | | 3.87 | 4.56 | 47.42 |
| 68 | 평균 | 527,690 | 13,798 | 209,377 | 43,000 | | 28,595 | 23,076 | 240,729 |
| | 증가율 | 180.57 | 199.31 | 196.43 | 122.00 | | 193.70 | 131.43 | 155.09 |
| | 구성율 | 100.00 | 2.61 | 39.68 | 3.24 | | 4.40 | 3.55 | 41.17 |
| 69 | 평균 | 618,062 | 18,116 | 237,712 | 53,060 | | 40,100 | 32,130 | 270,723 |
| | 증가율 | 221.76 | 260.84 | 270.11 | 223.22 | | 273.00 | 182.94 | 177.42 |
| | 구성율 | 100.00 | 2.93 | 44.59 | 4.20 | | 4.89 | 3.92 | 44.68 |
| 5년 증가평균 | 1435 | 52.17 | 51.03 | 44.66 | | 33.71 | 36.59 | 31.08 | |
| 5년 구성평균 | 100.00 | 2.45 | 38.37 | 3.72 | | 4.1 | 3.97 | 44.68 | |

자료. 삼미조사에 의한

Child Statistics 1968

1969

| | |
|--|--|
| Ch. Congregations - 1,146 ⁹⁵⁰ (incl. urban 345, rural 605) | 1,148 (445+703) |
| Unreg. Cong. 1,331 (361 mt., 970 rural) | 1,133 (261+872) |
| 58 missionaries | 57 |
| 1,126 ordained ministers | 1,204 |
| 1,040 unordained employees | 1,376 |
| } total 2,166 | |
| 2,271 Sunday Schools | 2,281 |
| 21,548 Sunday School Staff | 19,717 |
| 280,287 - SS enrollment | 327,720 (188,316 st. & 139,404 ch. & inf.) |
| | |
| 128,127 bapt. adults | 132,585 |
| 37,338 catechumens | 36,229 |
| 247,543 new believers | 84,824 |
| } 463,008 | |
| Total Ch. community - 484,270 (incl bapt. babies) | 464,470 (incl 22,516 bapt. infants) |

Specialized Ministries

1. Radio. HLCY with 4 substations.

Drama + TV. Mobile AV units

2. Social Services - Cong with CWS in senior adviser to MHPW.

Work with prostitutes - 3 homes

Urbanization Institute, Yonsei.

Knee to Acad.

1968-69

Education

6 H.Schools, Seoul.

3 High Schools, Topya Area.

3 H.S. Andong, area.

1 H.S. Chongju.

⁴/₃ Bible Inst. or lay Training Insts.

3 colleges.

1 University.

Total students 46,410 (Seoul 23,000)

Secondary stud. 34,513

College 2,471

Univ. 5,724

Sen. 216

Sw. Km. 20,587

Nm - w. Km. 1,747

Nm. Km. 24,095.

1948-59

Action Programs

1. Cooperative Education Institute - helped by OXFAM, Asse Foundation
Sister Mary Gabriella Mulhern, infl. by Antiprisk Mount. - starts first
study workshop on Voluntary Cooperatives. Feb. 1959

~~24~~ 234 credit unions

3,249 village banks

10 consumer coops.

"The Inst. has influenced 1,000,000 people by bringing them the message of the cooperative way of life..."

- ② Inst. of Urban Affairs Studies & Development - Lusaka

Community Action Train Project (Jan. 4 1969) sent six into slums as "a treat the slum as a classroom, a research site & a mission". (incl. 2 P.C., 1 Meth.)

Quintata Program for new daymen - Industrial Pictor Seminars - 17 months.

Ying Nah ehl project - in Seoul.

Research on housing projects, urban population mobility.

SELECTED ECONOMIC STATISTICS OF THE REPUBLIC OF KOREA

■ GEOGRAPHY AND POPULATION (1967)

| | |
|--|------------------------------------|
| Land Area | 98,478 sq. km |
| Cultivated Area | 23,120 sq. km |
| Mean Temperature | 52.8 degrees Fahrenheit (at Seoul) |
| Annual Average Rainfall | 1,269.3mm (at Seoul) |
| Population | 30,067,000 approx. |
| Literacy Rate | 90% (1968 estimate) |
| Annual Birth Rate (per 1,000 population) | 34.0 (1967 estimate) |
| Annual Mortality Rate (per 1,000 population) | 10.0 (1967 estimate) |
| Annual Population Increase Rate | 2.4% (1967 estimate) |
| Capital and its Population | Seoul, 4,334,973 (1968) |

■ TRANSPORT AND COMMUNICATIONS

| | 1965 | 1966 | 1967 |
|--|-----------------|-----------------|-----------------|
| Highways-paved-km | 1,627 | 1,923 | 2,092 |
| Railways-Length-km | 2,980 | 3,063 | 3,105 |
| -Millions of Passenger Kms | 6,917 | 8,665 | 9,557 |
| -Millions of Passengers | 107.18 | 138.30 | 151.97 |
| Civil Aviation-Passengers: Domestic | 207,669 | 191,607 | 215,171 |
| International | 77,492 | 131,359 | 177,049 |
| Cargo Shipping-Thousands of G.T. | 184 | 255 | 314 |
| Motor Vehicles (passenger cars) | 41,511 (16,280) | 49,133 (17,502) | 60,697 (23,235) |
| Motor Vehicles-per thousand persons (passenger cars) | 1.4 (0.6) | 1.7 (0.6) | 2.0 (0.8) |
| Telephone Subscribers-per thousand persons | 7.8 | 9.6 | 11.3 |
| Television Subscribers-per thousand persons | NA | 1.5 | 2.4 |

■ NATIONAL ACCOUNTS

(In billions of Won at 1965 constant market price)

| | 1965 | 1966 | 1967 |
|--|--------|--------|--------|
| Gross National Product | 806 | 914 | 995 |
| Private Consumption | 669 | 717 | 784 |
| Government Expenditure | 76 | 85 | 93 |
| Gross Domestic Investment | 118 | 191 | 232 |
| Increase in Stocks | 1 | 17 | 10 |
| Exports of Goods & Services | 69 | 105 | 142 |
| Less Imports of Goods & Services | 123 | 203 | 274 |
| Statistical Discrepancy | -6 | -11 | -14 |
| New Factor Income from the Rest of the World | 8 | 13 | 22 |
| Per Capita Income (In US\$) | 101.20 | 114.30 | 123.50 |

■ PUBLIC FINANCE

(In billions of Won)

| | 1965 | 1966 | 1967 | 1968 (Budget) | 1969 (Budget) |
|--------------|------|-------|-------|---------------|---------------|
| Revenues | 155 | 152.8 | 198.7 | 265.7 | 324.4 |
| Expenditures | 93.5 | 139.9 | 184.1 | 265.7 | 324.4 |

■ MONEY AND BANKING

| | 1965 | 1966 | 1967 | 1968 (Sept.) |
|--|--------|--------|--------|--------------|
| Money Supply (W Billions) | 64.70 | 84.18 | 120.03 | 140.6 |
| Currency in Circulation (W Billions) | 31.62 | 42.90 | 57.61 | 68.31 |
| Deposit With Banking Institutions (W Billions) | 78.49 | 120.93 | 203.65 | 332.50 |
| Loans of Banking Institutions (W Billions) | 73.48 | 103.99 | 173.30 | 273.00 |
| Bank Clearings (Monthly average) | | | | |
| Number of Bills (Thousands) | 662 | 837 | 1,268 | 1,364 |
| Amounts (W Billions) | 128.61 | 171.70 | 364.18 | 435.40 |
| Gold and Foreign Exchange Holdings (\$ Millions) | 141.6 | 239.2 | 350.5 | 368.6 |
| Foreign Exchange Rate Won per US\$ | 272.06 | 271.46 | 272.48 | 279.70 |
| Central Bank Selling Rate | | | | |
| Central Bank Discount Rates (p.a. on Commercial Bills) | 28 | 28 | 28 | 21 |
| Commercial Bank Rates (p.a. on Time Deposits 18 mos) | 30 | 30 | 30 | 27.6 |
| Discount on Bills | 24 | 24 | 24 | 24 |

■ INTEREST RATES (p.o.) (1968)

| LOANS | DEPOSITS | |
|------------------|---------------------------|-------|
| Guarantees | Checking Accounts | NIL |
| Export Financing | Passbook Accounts | 1.8% |
| Trade Discounts | Notice Deposits | 5.0% |
| Regular Loans | Three-month Time Deposits | 14.4% |
| Overdrafts | Six-month Time Deposits | 19.2% |
| Past Due | One year Time Deposits | 25.2% |

■ INVESTMENT AND CONSTRUCTION

(In 10 major cities)

| | 1965 | 1966 | 1967 |
|--|-------|-------|-------|
| Number of Newly Established Corporations | 1,425 | 1,660 | 1,571 |

■ PRODUCTION INDEX (1965=100)

| | 1964 | 1965 | 1966 | 1967 | 1968 (Oct.) |
|---------------|------|------|-------|-------|-------------|
| Total | 84.9 | 100 | 117.3 | 145.0 | 203.4 |
| Mining | 96.6 | 100 | 110.8 | 118.9 | 104.3 |
| Manufacturing | 82.9 | 100 | 117.9 | 144.2 | 215.8 |
| Electricity | 83.1 | 100 | 119.6 | 151.1 | 203.7 |

■ LABOR AND WAGES

| | 1965 | 1966 | 1967 | 1968 |
|---|--------|--------|--------|--------|
| Labor Force (Thousands) | 10,738 | 11,006 | 10,954 | 11,208 |
| Employed—Agriculture & Forestry (Thousands) | 6,632 | 6,786 | 6,612 | 6,611 |
| —Non-Agriculture (Thousands) | 3,497 | 3,606 | 3,785 | 4,185 |
| Wholly Unemployed (Thousands) | 609 | 614 | 557 | 412 |
| Monthly Cash Earnings (Won) | | | | |
| —Mining | 7,680 | 8,920 | 11,740 | 12,100 |
| —Manufacturing | 4,680 | 5,480 | 6,740 | 10,100 |

■ PRICE INDICES (1965=100)

| | 1966 | 1967 | 1968 (Oct.) |
|------------------------|-------|-------|-------------|
| All Urban Consumer | 111.3 | 123.4 | 140.6 |
| Seoul Consumer | 112.1 | 124.2 | 142.0 |
| Wholesale | 108.8 | 115.8 | 127.2 |
| Import Goods Wholesale | 102.3 | 103.9 | 103.0 |

■ PRINCIPAL EXPORTS

(In Millions of US\$)

| | 1965 | 1966 | 1967 | 1968 (Sept.) |
|---------------|------|------|------|--------------|
| Veneer Sheets | 18 | 30 | 37 | 44 |
| Knitted Goods | 6 | 16 | 25 | 39 |
| Garments | 14 | 14 | 23 | 29 |
| Wigs | 2 | 12 | 23 | 24 |
| Raw Silk | 7 | 12 | 15 | 12 |
| Fresh Fish | 6 | 8 | 12 | 12 |
| Tungsten Ores | 6 | 10 | 11 | 7 |
| Other Items | 105 | 138 | 161 | 142 |
| Total | 175 | 250 | 320 | 319 |

■ PRINCIPAL IMPORTS

(In Millions of US\$)

| | 1965 | 1966 | 1967 | 1968 (Sept.) |
|-------------------------------------|------|------|------|--------------|
| Machinery and Transport Equipment | 73 | 172 | 310 | 382 |
| Wood and Lumber | 21 | 43 | 58 | 63 |
| Iron and Steel | 25 | 40 | 56 | 47 |
| Raw Cotton | 41 | 43 | 49 | 33 |
| Wheat | 36 | 40 | 46 | 42 |
| Fertilizers | 66 | 89 | 44 | 27 |
| Petroleum, crude and partly refined | 23 | 30 | 38 | 3 |
| Raw Filament Yarn | 10 | 15 | 28 | 27 |
| Others | 164 | 232 | 348 | 363 |
| Total | 463 | 716 | 996 | 1,001 |

■ PRINCIPAL EXPORT PARTNERS

(In Millions of US\$)

| | 1965 | 1966 | 1967 | 1968 (Sept.) |
|----------------|------|------|------|--------------|
| U.S.A. | 62 | 96 | 137 | 163 |
| Japan | 44 | 66 | 85 | 72 |
| Hong Kong | 11 | 9 | 15 | 11 |
| Sweden | 5 | 10 | 8 | 4 |
| Canada | 3 | 6 | 8 | 10 |
| United Kingdom | 4 | 5 | 8 | 5 |
| Viet Nam | 15 | 14 | 7 | 3 |
| Others | 31 | 44 | 52 | 51 |

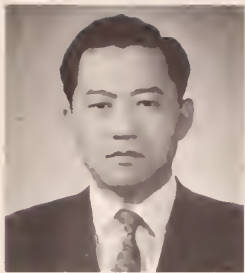
■ PRINCIPAL IMPORT PARTNERS

(In Millions of US\$)

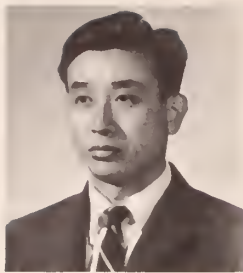
| | 1965 | 1966 | 1967 | 1968 (Sept.) |
|--------------|------|------|------|--------------|
| Japan | 167 | 294 | 443 | 439 |
| U.S.A. | 182 | 254 | 305 | 322 |
| West Germany | 16 | 20 | 31 | 58 |
| Taiwan | 10 | 11 | 27 | 11 |
| Philippines | 11 | 21 | 22 | 25 |
| Malaysia | 3 | 10 | 20 | 22 |
| France | 12 | 11 | 17 | 13 |
| Others | 62 | 95 | 131 | 1,001 |

Sources: Economic Statistics Yearbook, Bank of Korea
 Monthly Statistical Review, Bank of Korea
 Major Economic Indicators, Economic Planning Board
 Korea Statistical Yearbook, Economic Planning Board
 Various Government Agencies

* 4% to report increase in 1968



Sang Won Hahn
Senior Advisor



Jong Siik Jin
Pro-manager



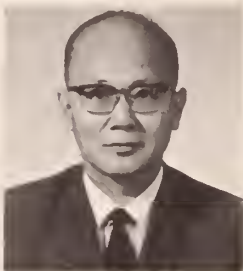
Joseph J. Kim
Pro-manager

SEOUL BRANCH

28, Sokong-dong, Chung-ku, Seoul, Korea
Cable Address: CITIBANK SEOUL
I.P.O. Box 2114
Tel. (28) 4251-6



Jong Sok Kim
Pro-manager



Yau Saing Chan
Assistant Accountant



Seong Ki Chang
Assistant Accountant



John S. Black
Assistant Accountant



In Soo Ahn
Assistant Accountant

724 84

PUSAN REPRESENTATIVE OFFICE

8, 1-Ka, Shinchang-dong, Chung-ku, Pusan, Korea
Pusan P.O. Box 447
Cable Address . CITIBANK PUSAN
Tel. (2) 7603

29,666

23-9910
Hm Jc-Clal

$$\begin{array}{r} 7 \\ 13 \overline{) 90} \\ \underline{90} \\ 0 \end{array}$$

$$600 \overline{) 370,000}$$

$$\begin{array}{r} 7 \\ 370 \overline{) 2590} \\ \underline{2590} \\ 0 \end{array}$$

231,473

$$\begin{array}{r} 1 \\ 600 \overline{) 12347} \\ \underline{600} \\ 6347 \\ \underline{600} \\ 347 \\ \underline{300} \\ 47 \end{array}$$

Total Community

Prayer Calendar

| | | | |
|-------|-----------|---|----------------|
| 1940. | 372,701 | (= comm. + catch. + probations). | 70% |
| 1950 | 600,000 | (Presb. Life July 22, 1950, p. 12). S. C. Smith, Presb. Life, Sept. 16, 1950, p. 13 "Our State is knee" more than 600,000. | 70% |
| 1960 | 1,344,824 | | 120% |
| 1970 | 2,247,509 | | 70% |

Very, roughly speaking - doubled ^{about} & doubled again (1950) 1940 - 370,000
 1950 - 600,000
 1960 - 1,340,000
 1970 2,250,000

$$\begin{array}{r} 135,000 \\ 4 \\ \hline 540 \end{array}$$

Presb. (8 denom. reporting) -

- 569,875
- 550,740
- 212,287
- 103,630
- 19,278
- 12,500
- 7,728
- 2,300

Total. 2,247,509

66% are Presb.

$$\begin{array}{r} 2,247,509 \\ \hline 65.8 \quad 66\% \\ 1,478,388.0 \\ \hline 1,348,505.4 \\ \hline 129,882.6 \\ \hline 123,754.5 \\ \hline 60,128.1 \\ \hline 112,375.45 \\ \hline 175,072.5 \end{array}$$

1668

~~representation on the committee from 50% to 70.~~

5. The Christian Community in Korea continues its remarkable growth, out-paceing even the population growth. Its three million Christians (2,250,000 Prot. & 800,000 R.C.) are now 10% of the total population. Ten years ago the Christian percentage was estimated at only ~~7.5~~ 7 or 8%. ~~In growth, etc.~~

The Protestant community, in fact, has roughly doubled its size in every decade since 1940, despite overwhelming obstacles. In the 1940s, faced ~~with~~ first with Japanese shinto persecution, and then the division of the peninsula, Protestants nevertheless grew from 372,000 to over 600,000. In the 1950s the obstacles were communist invasion from without, and deadly schism from within, but again the ch. grew from 600,000 to a ~~common~~ constituency of 1,340,000. In the 1960s the church met the unaccustomed corrosion of relative prosperity, but still it almost once again doubled the size of its community from 1,340,000 ~~to~~ 1960 to 2,250,000 at the end of 1969. ⁽⁹⁾

~~Two out of every three~~ Protestants in Korea are Presbyterian (1,478,388), but ~~as a result of~~ ^{But} the division of the 50s, ^{are} still unhealed ~~in the 60s, they are divided into~~ ~~four major groups of a large handful of splinter~~ and United Presbyterians (with their Southern Presb. & Australian colleagues) are officially related to only one of the four major Presbyterian bodies, ^{that is,} the Presb. Ch. of Korea. This is the largest of the Presbyterian groups, ~~with a statistical correction in this year's General Assembly figures shows a slight decrease in overall constituency from 568,875 to reporting in 1969~~ ~~communicants,~~ and a registered constituency of

At least one of the unfortunate after-effects of the divisions ~~has~~ was corrected ~~in 1969~~ this year. The GA

The other most significant ecclesiastical act of the year was probably the reorganization of ch.-mission relationships.

1968

Baptists - 25,510,961

Methodists 12,907,652

Lutherans 8,794,106

Presbyterian 4,412,629

Episcopal 3,429,153

Roman Catholic 46,864,910

Protestants

E. Orthodox 4,122,171

Church Year

White - from Xmas to Epiphany

from Easter to Pentecost

Red - from Pentecost to Trinity Sunday

Violet - from Septuagesima to Maundy Thursday

Green - Trinity to Advent.

Black - Good Friday, funerals

1970

Leut. Feb. 15 (Ash. Wed. Feb. 11)

Septuagesima Jan. 25

Easter Mar. 29

Resurrection Sunday May 16

Ascension Day May 7

Whitsunday May 17

Trinity Sunday May 24

Advent Nov. 29

Sundays after Epiphany - 2

after Trinity 26



1966 년도 한국 천주교회 교세 통계표
STATISTICS OF THE CATHOLIC CHURCH IN KOREA 1966

Published by the Catholic Committee of Korea, 1966, May. Printed by the MASAHO Printing Co., Ltd., Seoul, Korea.
Price: 100 won.
Distributed by the Catholic Committee of Korea, 1966, May. Printed by the MASAHO Printing Co., Ltd., Seoul, Korea.
Distributed by the Catholic Committee of Korea, 1966, May. Printed by the MASAHO Printing Co., Ltd., Seoul, Korea.

Table with columns for Classifications, Dioceses (Archdiocese of Seoul, Diocese of Chungcheong, Diocese of Incheon, Diocese of Suwon, Diocese of Gwangju, Archdiocese of Taegu, Diocese of Pusan, Diocese of Cheongju, Diocese of Masan), and Total. Rows include various church categories like Seminarians, Priests, Nuns, and various ministries.

| 구분 | 교구 | Archdiocese of Seoul | Diocese of Incheon | Diocese of Taeseon | Diocese of Inheon | Diocese of Saeon | Diocese of Wanju | Archdiocese of Taeju | Diocese of Pusan | Diocese of Cheongju | Diocese of Masan | Archdiocese of Kwangju | Diocese of Jeonju | 합계 |
|-------------|------------------------|----------------------|--------------------|--------------------|-------------------|------------------|------------------|----------------------|------------------|---------------------|------------------|------------------------|-------------------|-------|
| Category | Dioceses | | | | | | | | | | | | | Total |
| Priests | ... | | | | | | | | | | | | | 2 |
| | ... | | | | | | | | | | | | | 2 |
| | ... | | | | | | | | | | 1 | | | 6 |
| | ... | | | | | | | | | | | | | 6 |
| | ... | | | | | | | | | | | | | 6 |
| | ... | | | | | | | | | | | | | 305 |
| | ... | | | | | | | | | | | 89 | | 330 |
| | ... | | | | | | | | | | | | | 109 |
| | ... | | | | | | | | | | | | | 41 |
| | ... | | | | | | | | | | | | | 26 |
| ... | | | | | | | | | | | | | 41 | |
| Sisters | ... | | | | | | | | | | 6 | | | 1,503 |
| | ... | | | | | | | | | | 6 | | | 203 |
| | ... | | | | | | | | | | | | | 267 |
| | ... | | | | | | | | | | | | | 403 |
| | ... | | | | | | | | | | | | | 480 |
| | ... | | | | | | | | | | | | | 516 |
| | ... | | | | | | | | | | | | | 2,183 |
| | ... | | | | | | | | | | | | | 922 |
| | ... | | | | | | | | | | | | | 1,244 |
| | ... | | | | | | | | | | | | | 624 |
| Brothers | ... | | | | | | | | | | | | | 27 |
| | ... | | | | | | | | | | | | | 121 |
| | ... | | | | | | | | | | | | | 7 |
| | ... | | | | | | | | | | | | | 4 |
| | ... | | | | | | | | | | | | | 15 |
| | ... | | | | | | | | | | | | | 3 |
| | ... | | | | | | | | | | | | | 2 |
| | ... | | | | | | | | | | | | | 96 |
| | ... | | | | | | | | | | | | | 32 |
| | ... | | | | | | | | | | | | | 3 |
| ... | | | | | | | | | | | | | 14 | |
| TOTALS | | 62 | | | | 28 | | | 9 | 19 | | 92 | 1 | 336 |
| Sisters | Benedictine (U.S.A.) | | | | | | | | | | | | | 77 |
| | St. Carmel | | | | | | | | | | | | 105 | 227 |
| | Our Lady of Korea | | | | | | | | | | | | | 48 |
| | St. Elizabeth | | | | | | | | | | | | | 62 |
| | St. Elizabeth's | | | | | | | | | | | | | 81 |
| | St. Elizabeth's | | | | | | | | | | | | | 12 |
| | St. Elizabeth's | | | | | | | | | | | | | 22 |
| | St. Elizabeth's | | | | | | | | | | | | | 107 |
| | St. Elizabeth's | | | | | | | | | | | | | 344 |
| | St. Elizabeth's | | | | | | | | | | | | | 111 |
| Sisters | Little Company of Mary | | | | | | | | | | | | | 5 |
| | Life of St. Elizabeth | | | | | | | | | | | | | 7 |
| | Foret | | | | | | | | | | | | | 9 |
| | St. Elizabeth's | | | | | | | | | | | | | 50 |
| | St. Elizabeth's | | | | | | | | | | | | | 92 |
| | St. Elizabeth's | | | | | | | | | | | | | 5 |
| | St. Elizabeth's | | | | | | | | | | | | | 3 |
| | St. Elizabeth's | | | | | | | | | | | | | 43 |
| | St. Elizabeth's | | | | | | | | | | | | | 15 |
| | St. Elizabeth's | | | | | | | | | | | | | 17 |
| TOTALS | | 1 | | | | | | | | | 19 | 11 | | 108 |
| Brother | ... | | | | | | | | | | | | | 11 |
| | ... | | | | | | | | | | | | | 1 |
| | ... | | | | | | | | | | | | | 1 |
| | ... | | | | | | | | | | | | | 6 |
| | ... | | | | | | | | | | | | | 6 |
| | ... | | | | | | | | | | | | | 1 |
| | ... | | | | | | | | | | | | | 6 |
| | ... | | | | | | | | | | | | | 6 |
| | ... | | | | | | | | | | | | | 7 |
| | TOTALS | | 47 | | | | 10 | | | | | 15 | 2 | |
| Scholastics | ... | | | | | | | | | | | | | 10 |
| | ... | | | | | | | | | | | | | 20 |
| | TOTALS | | 36 | | | | | | | | | 3 | | 29 |

KOREA: MOFFETT, AND THE MISSION

"Of course many missionaries have come to help in the growing work... But all thru the years it has been the wise and trusted leadership of Dr. Moffett that has united the missionary force in yearty support of those principles which have been, under God, we believe, chiefly responsible for the success of the work:

1. Direct and widespread proclamation of the Gospel, witnessing for Christ, the duty of every Christian.
2. Emphasis on the Bible as the inspired Word of God and on systematic Bible instruction of the whole church.
3. Self-support of the Church from the beginning
4. Early commitment of self-govt. to an independent Church
5. Medical work as an effective evangelistic agency
6. Educational work primarily for the children of the Church and for the purpose of developing Xn leaders.
7. Reliance from first to last on the Spirit of God to regenerate individuals and guide and empower the Church.

- W.N.Blair, in The Presbyterian "S.A.M.: On His 70th Birthday", Apr.
12, 1934 p 6

□ Korea
□ → Japan 994

①

1910-1940

STATESMAN'S YEAR BOOK 1910, p. 994-995

Population Korea: 10,000,000

60 Roman Catholics

200 Protestant missionaries (British & American)

1 Russian (Greek church) mission

100 students in Seoul - English language w 1 teacher

1920

p 1031-1034

Population, 1918, 17,712,891

Number of hospitals 196 on Dec 31, 1915

250 Protestant missionaries (British & American)

60 Roman Catholics

CHRISTIAN MISSION SCHOOLS
1) Technical & Industrial schools at Suwon

1915 407 public

53,019 pupils

1,820 teachers

2) "Other" schools

1230 schools

56,436 pupils

1,230 teachers

3) Primary

285 schools

28,179 pupils

952 teachers

1925

1077-1080

At end of 1921

3,478 Christian Churches

2,614 Pastors

295 Buddhist orators

427 Priests

250 Protestant missionaries

60 Roman Catholic

CHRISTIAN MISSION SCHOOLS

At end of 1923

Tech & Industrial schools

for Japanese: 419 schools, elementary

51,338 pupils

middle

7 schools

3,088 pupils

medical

1 school

100 students

girls' high school

13 schools

3732 pupils

1910-40

(2)

1925 Continued

for Japanese students

5 special industrial schools

5 fire schools

5681 pupils

for Korean students

811 common schools

22,588 students

44 private common

10,284 pupils

17 higher common schools

7,928 pupils

2 private & 5 higher common
↓ ↑ for girls
621 students

737 pupils

On March 31, 1922 there were

2,019 schools of all kinds

with 389,020 pupils

1940

Pages 1089-1090



At the end of 1938 there were
499,300 Christians of all
denominations

Separate schools for Koreans + Japanese
abolished in 1938!

Latest Figures: all gov + private schools:

3,033 elementary schools

1,051,070 pupils

43 middle

23,407 pupils

51 Girls high school

19,072 students

125 elem. indust. schools

6,325 pupils

72 industrial schools

20,323 pupils

6 normal schools

3,758

Higher Ed. 1 Univ Seoul
542 students

4 medical colleges

1 law college

1 higher common school

1940 (continued)

Education, continued

- 1 higher tech school
- 1 higher ~~ad~~ agricultural school
- 1 dendrological school
- + contain other special colleges.

- The end -

1936

KOREA May 31 1936

FEDERAL COUNCIL STATISTICS—Year Ending May 31, 1936

| | SOUTHERN PRESBYTERIAN MISSION | AUSTRALIAN PRESBYTERIAN MISSION | UNITED CHURCH OF CANADA MISSION | NORTHERN PRESBYTERIAN MISSION | KOREAN METHODIST CHURCH | '35-'36 Totals | '34-'35 Totals |
|--|-------------------------------------|---------------------------------------|---------------------------------------|-------------------------------------|-------------------------------|-------------------|-------------------|
| IV RELIGIOUS EDUCATION | | | | | | | |
| Sunday Schools | 721 | 313 | 312 | 1,820 | 593 | 3,759 | 3,809 |
| Membership | 47,713 | 20,680 | 32,746 | 247,095 | 52,347 | 400,581 | 357,714 |
| Daily Vacation Bible Schools | * | 86 | 56 | * | 165 | # 619 | 758 |
| Enrolment | * | 5,732 | 4,987 | * | 15,645 | # 59,511 | 64,451 |
| Epworth Leagues and G. E. Societies ... | 206 | 66 | 171 | 887 | 191 | 1,521 | 1,551 |
| Membership | 5,303 | 2,513 | 4,521 | 24,209 | 4,475 | 41,021 | 39,309 |
| Bible Classes (4 Days or Over) | 324 | 151 | 170 | 1,741 | 575 | 2,961 | * |
| Enrolment | 11,708 | 12,969 | 8,462 | 143,862 | 25,271 | 202,275 | * |
| Bible Institutes (One Month or Over) ... | 10 | 2 | 14 | 21 | 9 | 56 | * |
| Enrolment—Men | 365 | 53 | 158 | 1,159 | 56 | 1,811 | * |
| " —Women | 427 | 59 | 471 | 1,172 | 309 | 2,458 | * |
| " —Total | 792 | 112 | 629 | 2,331 | 385 | 4,249 | * |
| V SCHOOLS—Conducted by the Mission, by the Korean Church, or jointly, | | | | | | | |
| Kindergartens | 19 | 13 | 35 | 89 | 102 | 259 | 238 |
| Enrolment—Boys | 506 | 463 | 1,256 | 2,440 | 2,548 | 7,213 | 5,728 |
| " —Girls | 473 | 495 | 1,096 | 2,256 | 2,242 | 6,562 | 5,461 |
| " —Total | 979 | 958 | 2,352 | 4,696 | 4,790 | 13,775 | 11,189 |
| Primary—Up to Six Years | 79 | 4 | 10 | 212 | 70 | 375 | 340 |
| Enrolment—Boys | 5,426 | 266 | 1,876 | 14,347 | 9,266 | 31,181 | 31,547 |
| " —Girls | 2,761 | 881 | 1,634 | 6,189 | 6,749 | 18,214 | 15,953 |
| " —Total | 8,187 | 1,147 | 3,510 | 20,536 | 16,015 | 49,395 | 47,500 |
| Secondary—Higher Common and Others ... | 9 | 2 | 6 | 11 | 11 | 39 | 39 |
| Enrolment—Young Men | 512 | 28 | 955 | 2,744 | 2,298 | 6,567 | 5,725 |
| " —Young Women | 324 | 165 | 696 | 1,086 | 1,950 | 4,221 | 2,852 |
| " —Total | 866 | 193 | 1,651 | 3,830 | 4,248 | 10,788 | 9,577 |
| Other Schools—Including Night Schools ... | 58 | 16 | 75 | 210 | 168 | 527 | 358 |
| Enrolment—Total | 2,153 | 1,167 | 3,373 | 11,219 | 7,518 | 25,430 | 17,486 |
| VI MEDICAL | | | | | | | |
| Hospitals | 5 | 1 | 2 | 6 | 4 | 18 | 18 |
| Beds | 300 | 40 | 85 | 222 | 183 | 830 | 767 |
| In-Patients | 5,744 | 837 | 1,221 | 4,056 | 3,333 | 15,194 | 13,325 |
| In-Patient Days | 64,349 | 8,939 | 15,515 | 37,605 | 30,999 | 157,407 | 146,211 |
| Dispensaries | 5 | 1 | 2 | 6 | 4 | 18 | 18 |
| New Patients | 16,886 | 6,018 | 8,781 | 25,567 | 15,223 | 72,475 | 67,737 |
| Returns | 35,359 | 14,706 | 23,717 | 62,618 | 31,811 | 168,214 | 141,706 |
| Total Dispensary Treatments | 52,245 | 20,724 | 32,498 | 88,185 | 47,037 | 240,689 | 209,443 |
| Out-Calls † | 1,025 | 18 | 247 | 1,026 | 390 | 2,676 | 2,111 |
| Major Operations | 1,578 | 368 | 363 | 1,867 | 327 | 4,503 | 3,953 |
| Minor | 3,695 | 400 | 772 | 2,249 | 1,363 | 8,479 | 7,954 |
| Total Operations | 5,273 | 768 | 1,135 | 4,116 | 1,690 | 12,982 | 11,912 |
| Expenses—Excluding Missionary Salaries ... | ¥121,475 | ¥30,512 | ¥67,292 | ¥201,831 | ¥105,954 | ¥526,161 | ¥451,820 |
| Receipts—Excluding Missionary Salaries and Board Grants | ¥112,091 | ¥18,449 | 57,402 | 176,516 | 95,480 | ¥459,968 | ¥377,911 |
| VII KOREAN CHURCH EXPENDITURES ‡ | | | | | | | |
| Congregational Expenses, Including Support of the Ministry | ¥70,033 | 30,582 | 79,182 | 308,942 | 142,922 | 631,661 | 600,231 |
| Building and Repairs (Including New Property) | 50,780 | 15,832 | 73,602 | 232,602 | 80,725 | 453,601 | 378,711 |
| Home and Foreign Missions | 1,314 | 4,943 | 1,010 | 7,226 | 9,772 | 24,265 | 26,360 |
| Other Objects (Including Charity and Education) | 42,971 | 9,043 | 107,846 | 284,143 | 184,462 | 628,465 | 537,434 |
| Special Objects | — | 11,999 | — | — | 4,144 | 16,143 | 4,211 |
| Total | 165,098 | 72,399 | 261,700 | 832,913 | 422,025 | 1,754,135 | 1,555,950 |
| VIII MISSION EXPENDITURES | | | | | | | |
| Evangelistic | ¥21,404 | 38,140 | 45,218 | 26,617 | 73,557 | 204,936 | 205,839 |
| Educational | 29,434 | 68,634 | 65,548 | 73,244 | 181,077 | 420,937 | 399,076 |
| Medical | 9,359 | 13,397 | 12,594 | 7,167 | 26,479 | 69,496 | 79,455 |
| Other Work | 14,764 | 4,901 | 13,600 | 36,829 | 9,100 | 79,191 | 76,385 |
| New Property | — | 25,677 | — | 11,154 | — | 36,851 | 257,807 |
| Total | ¥75,461 | 150,749 | 136,960 | 155,031 | 293,213 | 812,411 | 1,018,562 |
| Total Board Grant | ¥305,313 | 213,473 | 217,178 | 553,826 | 683,150 | 1,973,410 | 2,151,783 |

Totals furnished by the Korea Sunday School Association.
 † Out-Calls are in some cases included under Dispensary Patients.
 ‡ The funds are contributed and spent by the National Churches.
 * No. Report.

E. W. Koons, Statistician

1936
(Korea)

FEDERAL COUNCIL STATISTICS—Year Ending May 31, 1936

| | SOUTHERN PRESBYTERIAN MISSION | AUSTRALIAN PRESBYTERIAN MISSION | UNITED CHURCH OF CANADA MISSION | NORTHERN PRESBYTERIAN MISSION | KOREAN METHODIST CHURCH | '35-'36 Totals | '34-'35 Totals |
|---|-------------------------------------|---------------------------------------|---------------------------------------|-------------------------------------|-------------------------------|-------------------|-------------------|
| I MISSIONARIES (Total) | 76 | 43 | 41 | 137 | 126 | 423 | 440 |
| Men (Total) | 28 | 14 | 11 | 55 | 29 | 137 | 140 |
| Evangelistic | 15 | 11 | 8 | 35 | 13 | 82 | 77 |
| Educational | 7 | 1 | 1 | 9 | 11 | 29 | 29 |
| Medical | 5 | 2 | 2 | 10 | 5 | 24 | 28 |
| Others | 1 | — | — | 1 | — | 2 | 6 |
| Wives | 27 | 13 | 11 | 53 | 28 | 132 | 136 |
| Single Women (Total) | 21 | 16 | 19 | 29 | 69 | 154 | 164 |
| Evangelistic | 11 | 10 | 8 | 17 | 33 | 79 | 72 |
| Educational | 7 | 5 | 6 | 7 | 26 | 51 | 61 |
| Medical | 3 | 1 | 5 | 5 | 9 | 23 | 30 |
| Others | — | — | — | — | 1 | 1 | 1 |
| II SALARIED KOREAN WORKERS (Total) | 674 | 288 | 491 | 1,998 | 1,414 | 4,865 | |
| Ordained Men (Total) | 55 | 27 | 53 | 324 | 115 | 574 | 576 |
| Unordained Men (Total) | 354 | 131 | 176 | 1,666 | 583 | 2,310 | |
| In Charge of Churches or Circuits ... | 116 | 49 | 50 | 265 | 96 | 576 | |
| Evangelists | 37 | 17 | 10 | 113 | 1 | 178 | |
| Colporters | 11 | 8 | 11 | 17 | 33 | 80 | 87 |
| Teachers | 141 | 45 | 88 | 532 | 360 | 1,166 | |
| Medical Workers | 49 | 12 | 17 | 139 | 93 | 310 | |
| Unordained Women (Total) | 265 | 130 | 262 | 608 | 716 | 1,981 | |
| Bible Women | 30 | 35 | 106 | 110 | 175 | 456 | 387 |
| Other Evangelistic Work | 49 | 14 | 7 | 194 | — | 264 | |
| Teachers | 116 | 76 | 117 | 229 | 525 | 1,063 | |
| Medical Work | 70 | 5 | 32 | 75 | 16 | 198 | |
| III MEMBERSHIP and CONSTITUENCY | | | | | | | |
| Churches and Groups, Places of Regular | | | | | | | |
| Meeting | 686 | 323 | 342 | 1,735 | 933 | 4,019 | 3,880 |
| Church Buildings | 653 | 315 | 347 | 1,949 | 821 | 4,085 | 3,597 |
| Communicants, or Full Members | 16,387 | 7,941 | 9,934 | 84,118 | 18,475 | 136,855 | 130,058 |
| Catechumens, or Probationers | 7,014 | 2,900 | 3,633 | 28,755 | 7,122 | 49,424 | 47,956 |
| Baptized Children | 4,121 | 1,910 | 2,853 | 18,876 | 8,993 | 36,753 | 34,390 |
| Other Adherents | 17,736 | 8,204 | 11,480 | 110,469 | 25,119 | 173,008 | 164,568 |
| Total Christian Constituency | 45,258 | 20,955 | 27,000 | 242,218 | 59,709 | 396,040 | 376,972 |
| (Sum of Four Classes Above) | | | | | | | |
| Full Members added During Past Year ... | 2,017 | 942 | 1,773 | 13,180 | 2,240 | 20,152 | |
| (Sum of 4 Classes Below) | | | | | | | |
| On Confession of Faith | 1,570 | 737 | 912 | 9,175 | 1,441 | 13,835 | 12,655 |
| Baptized Children Admitted to the | | | | | | | |
| Communion | 178 | 79 | 199 | 1,095 | ? | (1) 1,551 | |
| Received by Letter | 184 | 93 | 623 | 2,384 | 799 | 4,083 | |
| Restored after Being Under Discipline | 85 | 33 | 39 | 526 | ? | (1) 683 | |
| Full Members Lost During Past Year ... | 1,057 | 642 | 1,014 | 8,065 | 2,307 | 13,085 | |
| (Sum of 4 Classes Below) | | | | | | | |
| Died | 210 | 125 | 116 | 1,379 | 1,038 | 2,868 | |
| Dismissed by Letter | 687 | 275 | 808 | 4,184 | 404 | 6,358 | |
| Excommunicated | 160 | 10 | 53 | 425 | 65 | 713 | |
| Dropped from Roll | — | 232 | 37 | 2,077 | 800 | 3,146 | |
| Net Gain in Membership Past year ... | (2) 2,911 | 241 | 172 | 3,300 | 173 | 6,797 | 5,829 |
| Net Gain in Constituency Past year ... | (2) 4,698 | 13 | — | 14,143 | 2,224 | 19,068 | 20,899 |
| Net Loss in Constituency Past Year ... | (2) — | — | 2,010 | — | — | — | — |

(1) 1935-36 Totals are incomplete, as one body makes no report on these.

(2) Found by subtracting the number reported in 1934-35 from the report for 1935-36. The figures above for additions and losses do not work out at this same number. But they indicate fairly well what is actually going on in the Church.

1936
Korea

STATISTICIAN'S REPORT—1936

| | SOUTHERN PRESBYTERIAN MISSION | | | | AUSTRALIAN PRESBYTERIAN MISSION | | | | UNITED CHURCH OF CANADA MISSION | | | | NORTHERN PRESBYTERIAN MISSION | | | | KOREAN METHODIST CHURCH | | | | TOTALS | | | |
|--|-------------------------------|---------|---------|---------|---------------------------------|---------|---------|---------|---------------------------------|---------|---------|---------|-------------------------------|---------|---------|---------|-------------------------|---------|---------|---------|---------|---------|---------|------------------------|
| | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 |
| I. MISSIONARIES... | 78 | 78 | 78 | 79 | 36 | 39 | 38 | 42 | 46 | 48 | 48 | 46 | 151 | 152 | 143 | 138 | 161 | 153 | 148 | 135 | 472 | 470 | 455 | 440 |
| Men ... Total ... | 28 | 28 | 28 | 28 | 10 | 11 | 11 | 13 | 14 | 15 | 15 | 15 | 60 | 60 | 57 | 55 | 38 | 34 | 32 | 29 | 150 | 148 | 143 | 140 |
| Evangelistic ... | 17 | 17 | 17 | 17 | 6 | 7 | 7 | 9 | 8 | 10 | 10 | 10 | 31 | 31 | 31 | 31 | 19 | 19 | 11 | 10 | 81 | 84 | 76 | 77 |
| Educational ... | 3 | 4 | 4 | 4 | 2 | 2 | 2 | 2 | 3 | 2 | 2 | 2 | 13 | 13 | 13 | 12 | 10 | 9 | 10 | 9 | 31 | 30 | 31 | 29 |
| Medical ... | 5 | 5 | 5 | 5 | 2 | 2 | 2 | 2 | 3 | 3 | 3 | 3 | 13 | 13 | 11 | 11 | 8 | 7 | 7 | 7 | 31 | 29 | 28 | 28 |
| Others ... | 3 | 2 | 2 | 2 | — | — | — | — | — | — | — | — | 3 | 3 | 2 | 1 | 1 | — | 4 | 3 | 7 | 5 | 8 | 6 |
| Wives ... Total ... | 25 | 27 | 25 | 28 | 9 | 11 | 10 | 12 | 14 | 14 | 14 | 15 | 58 | 58 | 55 | 53 | 36 | 33 | 31 | 28 | 142 | 143 | 135 | 136 |
| Single Women ... Total ... | 25 | 23 | 25 | 23 | 17 | 17 | 17 | 17 | 18 | 19 | 19 | 16 | 33 | 34 | 31 | 30 | 87 | 86 | 85 | 78 | 180 | 179 | 177 | 164 |
| Evangelistic ... | 14 | 13 | 15 | 14 | 9 | 8 | 7 | 7 | 6 | 9 | 9 | 7 | 15 | 17 | 16 | 16 | 31 | 31 | 31 | 28 | 75 | 78 | 78 | 72 |
| Educational ... | 7 | 6 | 6 | 5 | 6 | 6 | 5 | 6 | 7 | 4 | 4 | 4 | 10 | 10 | 9 | 8 | 35 | 39 | 40 | 38 | 65 | 65 | 65 | 61 |
| Medical ... | 4 | 4 | 4 | 4 | 2 | 3 | 4 | 4 | 5 | 6 | 6 | 5 | 8 | 7 | 6 | 6 | 16 | 16 | 12 | 11 | 35 | 36 | 32 | 30 |
| Others ... | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | 5 | — | 2 | 1 | — | — | 2 | 1 |
| II. KOREAN WORKERS | | | | | | | | | | | | | | | | | | | | | | | | |
| Ordnained Men On Salary ... | 45 | 48 | 47 | 53 | 16 | 21 | 19 | 25 | 50 | 45 | 55 | 57 | 275 | 302 | 306 | 328 | 170 | 160 | 121 | 113 | 556 | 556 | 548 | 575 |
| Unordained Men On Salary ... | 169 | 166 | 196 | 172 | 48 | 51 | 54 | 56 | 169 | 133 | 130 | 102 | 309 | 387 | 312 | 411 | 280 | 303 | 290 | 297 | 975 | 1,050 | 955 | 1,438 1,038 |
| In Charge of Churches or Circuits ... "Helpers" | 101 | 104 | 101 | 105 | 35 | 39 | 45 | 47 | 59 | 34 | 33 | 39 | 175 | 226 | 198 | 281 | 25 | 52 | 70 | 92 | 395 | 455 | 447 | 564 |
| Colporters ... | 20 | 15 | 20 | 12 | 7 | 4 | 5 | 5 | 19 | 11 | 10 | 10 | 35 | 29 | 28 | 28 | 38 | 38 | 32 | 32 | 119 | 98 | 95 | 87 |
| Bible Women On Salary ... | 48 | 45 | 48 | 55 | 6 | 18 | 4 | 4 | 91 | 88 | 87 | 53 | 99 | 132 | 86 | 102 | 217 | 213 | 188 | 173 | 461 | 497 | 413 | 787 387 |
| Sunday School Teachers | 2,963 | 3,869 | 3,506 | 3,274 | 1,982 | 1,606 | 1,620 | 1,651 | 2,271 | 2,477 | 2,588 | 2,793 | 12,376 | 18,252 | 18,894 | 20,571 | 4,883 | 4,303 | 3,876 | 3,437 | 24,475 | 30,557 | 30,484 | 31,736 |
| IV. MEMBERSHIP AND CONSTITUENCY | | | | | | | | | | | | | | | | | | | | | | | | |
| Churches & Groups ... (Places of regular Sunday Services) | 698 | 633 | 449 | 639 | 261 | 265 | 273 | 286 | 356 | 305 | 405 | 331 | 1,505 | 1,540 | 1,695 | 1,721 | 972 | 980 | 931 | 903 | 3,792 | 3,723 | 3,753 | 3,880 |
| Church Buildings | 553 | 599 | 538 | 610 | 285 | 296 | 263 | 296 | 307 | 332 | 418 | 366 | 1,565 | 1,693 | 1,448 | 1,527 | 769 | 769 | 732 | 798 | 3,579 | 3,689 | 3,399 | 3,597 |
| # Communicants, or Full Members | 12,577 | 13,750 | 12,934 | 13,476 | 7,184 | 7,532 | 7,254 | 7,700 | 8,803 | 8,548 | 9,347 | 9,752 | 74,738 | 73,133 | 76,426 | 80,818 | 19,555 | 19,556 | 18,268 | 18,302 | 122,857 | 122,539 | 124,229 | 130,058 |
| Catechumens, or Probationers ... | 6,159 | 5,557 | 5,852 | 7,505 | 2,835 | 2,749 | 2,584 | 2,823 | 2,968 | 4,020 | 3,708 | 3,595 | 22,059 | 26,336 | 25,599 | 27,542 | 4,978 | 5,486 | 6,183 | 5,491 | 38,999 | 45,148 | 44,936 | 47,956 |
| Baptized Children ... | 3,476 | 3,395 | 3,570 | 3,801 | 1,534 | 1,718 | 1,633 | 1,573 | 2,528 | 2,445 | 2,930 | 3,062 | 14,562 | 13,076 | 16,169 | 16,957 | 8,601 | 8,576 | 8,788 | 8,892 | 30,701 | 29,211 | 33,090 | 34,390 |
| Other Adherents ... | 20,094 | 16,141 | 17,214 | 15,778 | 6,580 | 6,944 | 8,384 | 8,741 | 6,371 | 7,799 | 9,150 | 13,491 | 61,787 | 85,658 | 93,241 | 102,758 | 25,967 | 27,654 | 25,729 | 23,800 | 123,799 | 144,206 | 153,718 | 164,563 |
| Total Christian Constituency ... (Sum of Four Classes listed above) | 42,306 | 39,844 | 40,580 | 40,560 | 18,133 | 18,943 | 19,855 | 20,942 | 20,670 | 22,812 | 25,135 | 29,910 | 176,146 | 198,263 | 211,435 | 228,075 | 59,101 | 61,242 | 58,968 | 57,485 | 316,356 | 341,104 | 355,973 | 376,972 |
| Adults Baptized this year ... | 677 | 1,383 | 1,412 | 1,945 | 678 | 739 | 560 | 726 | 825 | 774 | 940 | 815 | 6,974 | 6,944 | 7,940 | 8,048 | 2,589 | 3,004 | 1,271 | 1,121 | 11,743 | 12,844 | 12,123 | 12,655 |
| Net Gain in Full Membership ... (Based on Comparison with Figures for the Previous Year) | 728 | 1,173 | — | 542 | 818 | 348 | — | 446 | 649 | — | 799 | 415 | 7,904 | — | 3,243 | 4,392 | 1,492 | — | 34 | — | 11,591 | — | 1,590 | 5,829 |
| Net Loss in Full Membership ... | — | — | 816 | — | — | — | 278 | — | — | — | 255 | — | — | — | 1,555 | — | — | 29 | 1,258 | — | — | 318 | — | — |
| Net Gain in Constituency ... | 13,125 | — | 736 | — | 3,075 | 810 | 912 | 1,087 | 1,737 | 2,142 | 2,323 | 4,775 | 33,577 | 22,117 | 13,172 | 16,640 | 4,201 | 2,141 | — | — | 55,715 | 24,748 | 14,869 | 20,999 |
| Net Loss in Constituency ... | — | 2,462 | — | 20 | — | — | — | — | — | — | — | — | — | — | — | — | — | — | 2,274 | 1,483 | — | — | — | — |

All whose names are on the Church Rolls are reported here, even if at the time of the report they were suspended from some or all of the privileges of Church Members.

1936

Kan. 1936

STATISTICIAN'S REPORT—1936—P. 2

| | SOUTHERN PRESBYTERIAN MISSION | | | | AUSTRALIAN PRESBYTERIAN MISSION | | | | UNITED CHURCH OF CANADA MISSION | | | | NORTHERN PRESBYTERIAN MISSION | | | | KOREAN METHODIST CHURCH | | | | TOTALS | | | |
|--|-------------------------------|---------|---------|---------|---------------------------------|---------|---------|---------|---------------------------------|---------|---------|---------|-------------------------------|---------|---------|---------|-------------------------|---------|---------|---------|-----------|-----------|-----------|-----------|
| | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-36 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-35 | 1931-32 | 1932-33 | 1933-34 | 1934-36 |
| V. RELIGIOUS EDUCATION | | | | | | | | | | | | | | | | | | | | | | | | |
| Sunday Schools—Adult and Primary | | | | | | | | | | | | | | | | | | | | | | | | |
| Number of Schools | 909 | 742 | 745 | 717 | 386 | 336 | 332 | 303 | 413 | 324 | 362 | 380 | 1,824 | 1,828 | 1,797 | 1,843 | 694 | 581 | 682 | 666 | 4,125 | 3,811 | 3,818 | 3,809 |
| Membership | 40,371 | 44,000 | 37,169 | 48,181 | 18,794 | 19,648 | 18,973 | 20,046 | 26,667 | 27,641 | 27,223 | 31,355 | 220,224 | 199,139 | 202,457 | 209,395 | 49,330 | 50,208 | 49,601 | 48,737 | 366,286 | 340,536 | 335,423 | 367,714 |
| Daily Vacation Bible Schools Number | 169 | 130 | 131 | 93 | 98 | 93 | 100 | 64 | 71 | 45 | 61 | 69 | 367 | 334 | 417 | 412 | 284 | 277 | 231 | 120 | 969 | 879 | 940 | 768 |
| Membership | 13,350 | 8,478 | 8,420 | 6,282 | 8,642 | 6,660 | 6,462 | 5,276 | 6,367 | 4,436 | 4,369 | 6,954 | 34,274 | 26,069 | 34,099 | 35,294 | 15,560 | 23,963 | 19,619 | 11,646 | 77,193 | 68,496 | 72,969 | 64,461 |
| Epworth Leagues or C. E. Societies | | | | | | | | | | | | | | | | | | | | | | | | |
| Number | 146 | 160 | 177 | 211 | 62 | 60 | 60 | 60 | 101 | 116 | 133 | 134 | 579 | 726 | 830 | 874 | 175 | 189 | 259 | 272 | 1,062 | 1,251 | 1,449 | 1,661 |
| Membership | 3,844 | 3,625 | 4,371 | 4,984 | 1,833 | 1,905 | 1,632 | 2,276 | 3,819 | 3,849 | 3,819 | 3,893 | 14,720 | 17,828 | 21,472 | 22,243 | 6,689 | 4,638 | 6,462 | 6,913 | 30,905 | 31,746 | 3,7766 | 39,309 |
| VI. SCHOOLS—Whether Conducted by Mission or Korean Church or jointly | | | | | | | | | | | | | | | | | | | | | | | | |
| Primary—Up to First 6 years | 124 | 168 | 83 | 76 | 6 | 4 | 4 | 4 | 19 | 19 | 17 | 20 | 222 | 171 | 146 | 173 | 63 | 75 | 66 | 68 | 433 | 437 | 316 | 340 |
| Enrolment—Boys | 5,013 | 4,633 | 4,063 | 6,110 | 174 | 170 | — | 221 | 1,195 | 1,317 | 1,693 | 2,114 | 9,960 | 11,887 | 12,546 | 14,778 | 6,667 | 7,488 | 7,847 | 9,324 | 22,999 | 26,495 | 26,149 | 31,547 |
| Girls | 2,201 | 2,578 | 1,637 | 2,364 | 743 | 732 | 686 | 720 | 1,330 | 1,414 | 1,623 | 1,914 | 4,617 | 4,673 | 4,831 | 6,208 | 5,336 | 6,448 | 6,005 | 6,767 | 14,287 | 14,745 | 14,681 | 16,953 |
| Secondary—Higher Common and Others | 9 | 8 | 8 | 12 | 2 | 2 | — | — | 6 | 6 | 6 | 6 | 11 | 10 | 10 | 11 | 12 | 12 | 12 | 10 | 40 | 38 | 36 | 39 |
| Enrolment—Boys | 332 | 320 | 320 | 304 | 38 | 36 | — | — | 521 | 500 | 560 | 600 | 1,986 | 1,848 | 1,989 | 2,610 | 1,644 | 2,045 | 2,101 | 2,211 | 4,621 | 4,748 | 4,960 | 6,726 |
| Girls | 267 | 264 | 264 | 296 | 115 | 112 | — | — | 484 | 633 | 660 | 764 | 591 | 667 | 909 | 978 | 1,482 | 1,480 | 1,747 | 1,814 | 2,939 | 3,046 | 3,670 | 3,852 |
| Kindergartens | 20 | 24 | 20 | 14 | 16 | 16 | 13 | 14 | 30 | 27 | 33 | 33 | 75 | 71 | 77 | 80 | 107 | 100 | 106 | 97 | 247 | 238 | 249 | 238 |
| Enrolment—Boys | 400 | 416 | 432 | 337 | 412 | 381 | 379 | 419 | 645 | 782 | 914 | 951 | 1,826 | 1,818 | 1,998 | 2,213 | 2,327 | 1,782 | 2,134 | 1,808 | 5,610 | 6,179 | 5,867 | 6,728 |
| Girls | 366 | 390 | 422 | 339 | 400 | 253 | 358 | 412 | 712 | 811 | 800 | 744 | 1,602 | 1,748 | 1,850 | 2,166 | 1,765 | 1,859 | 2,140 | 1,800 | 4,844 | 6,061 | 6,670 | 6,461 |
| Other Schools—Including Night Schools | 79 | 47 | 76 | 46 | 29 | 35 | 16 | 13 | 83 | 64 | 68 | 63 | 193 | 179 | 186 | 149 | 276 | 128 | 114 | 97 | 660 | 453 | 469 | 358 |
| Enrolment | 3,502 | 1,274 | 2,824 | 1,443 | 1,076 | 1,403 | 920 | 1,093 | 2,286 | 2,778 | 2,844 | 2,640 | 7,710 | 8,680 | 8,172 | 8,139 | 10,473 | 5,802 | 4,842 | 4,171 | 26,046 | 19,937 | 19,602 | 17,486 |
| VII. FINANCIAL | | | | | | | | | | | | | | | | | | | | | | | | |
| Expenditures of the National Churches Total | 79,134 | 107,804 | 113,648 | 126,471 | 64,103 | 66,534 | 64,386 | 61,619 | 113,419 | 91,827 | 107,006 | 140,073 | 692,960 | 667,006 | 746,486 | 849,653 | 236,037 | 294,822 | 344,389 | 378,234 | 1,076,653 | 1,227,493 | 1,374,914 | 1,565,950 |
| Congregational Expenses | 29,123 | 48,043 | 67,781 | 68,773 | 33,079 | 22,668 | 35,908 | 30,126 | 49,017 | 42,666 | 46,036 | 67,048 | 240,737 | 266,645 | 349,045 | 324,112 | 98,334 | 107,980 | 121,485 | 130,172 | 450,290 | 487,901 | 609,264 | 600,231 |
| Building and Repairs | 9,801 | 24,467 | 22,390 | 30,022 | 11,615 | 22,737 | 19,166 | 16,638 | 8,369 | 11,339 | 27,176 | 37,581 | 96,192 | 144,607 | 168,634 | 242,149 | 54,661 | 67,048 | 37,697 | 62,421 | 180,628 | 270,198 | 276,063 | 387,711 |
| (Including purchase of new Property) | | | | | | | | | | | | | | | | | | | | | | | | |
| Home and Foreign Missions | 4,762 | 2,316 | 1,726 | 2,676 | 874 | 1,901 | 942 | 1,599 | 1,256 | 6,867 | 1,866 | 1,898 | 10,224 | 18,928 | 9,676 | 11,194 | 7,737 | 7,987 | 8,746 | 8,995 | 24,853 | 36,989 | 22,974 | 26,360 |
| Other Objects | 22,969 | 30,882 | 31,761 | 36,000 | 5,491 | 19,136 | 8,369 | 14,366 | 51,223 | 29,363 | 32,910 | 43,546 | 214,176 | 231,167 | 218,132 | 272,100 | 71,406 | 107,305 | 171,100 | 172,432 | 365,266 | 417,843 | 462,262 | 537,434 |
| (Including Charity and Education) | | | | | | | | | | | | | | | | | | | | | | | | |
| Special Contributions | 12,479 | 1,696 | — | — | 3,044 | 92 | — | — | 3,564 | 2,713 | — | — | 31,631 | 6,659 | — | — | 3,899 | 4,502 | 6,361 | 4,214 | 54,617 | 14,662 | 5,361 | 4,214 |

Corrected figures from the Methodist Church made it necessary to reprint and insert this section of page 2, after the whole page had been printed and the type distributed. E. W. K.

and likely in each sub-culture where they have work. Of the many varieties of church growth, which one should be promoted at this particular time in this particular ethnic unit—this is the crucial question that each churchman concerned with propagating the faith should ask himself. Church growth can be learned. A body of knowledge concerning how churches grow and how they stagnate can be built up. We can discover reasons why churches have grown. We can isolate causes for church increases.

The Church can develop right strategy in mission. All she has to do is to observe what has taken place in the hundreds of matchless laboratories which a hundred and sixty years of modern missions have provided. By amassing knowledge, by pooling the common experience of missions and churches, by assembling the evidences of instances where the Church was planted, where it grew, where it stopped growing, and where it never even started, she can discern which processes in which specific circumstances receive God's blessing and which do not. Right strategy will spend large sums of money and the lives of some of its best men and women in intensive research into the most effective ways and means of reconciling men to God and of multiplying churches.

Right strategy can be discerned, learned, taught and executed. When it is, the enormous potential in to-day's missions will be realized. When it is, the confusion and frustration that mark so much mission to-day will happily become a thing of the past.

DONALD MCGAVRAN

THE EVANGELISTIC MISSIONARY'S RÔLE IN CHURCH GROWTH IN KOREA

By ROY E. SHEARER

THE foreign missionary ranks not first, not second, but only third in his influence on the growth of the Church in Korea. In the past, when reasons were sought for the tremendous, fast growth of the Korean Church, writers often implied that missionaries and their methods were the primary causes of this miracle of growth. Missionaries, however, were the first to admit that it was not their direct, personal witness, but rather the urgent speaking of one Korean to another, that struck a responsive note and sparked the turning of great numbers of Korean citizens to Christ. This word-of-mouth testimony quickly paved the way for the preaching of the missionaries. When the pioneer Horace G. Underwood first visited the village of Sorai, he found Christianity well spoken of, both in Sorai and in its neighbourhood. This advance knowledge of Christianity was due to the testimony of one of the village men who first believed the message of Christ in Manchuria.

Even after these first beginnings, the Church grew because of the witnessing activity of Korean Christians. When on a visit to Korea, Dr A. J. Brown, former Far East Secretary of the Presbyterian Board of Foreign Missions, saw that distances prevented frequent missionary visits to each new place of preaching, and he was forced to conclude that the constant stream of new believers was due to the work of native Christians, rather than to the foreigners in charge.¹ C. Darby Fulton, Southern Presbyterian Mission Executive, saw a striking difference between the missionary work of Korea and that of other Far Eastern fields. He said, 'In China and Japan the evangelist . . . uses street preaching and such pioneer work, seeking to awaken a spiritual response to find an entrance for the Gospel. In Korea, on the other hand, the spread of the Gospel has usually outrun the missionary. Groups of believers have come together in distant villages and are sending delegations to the mission stations, pleading for spiritual oversight and leadership.'² Arch Campbell, in *The Christ of the Korean Heart*, puts it simply by saying: 'The million that have come to the

¹ Horace Grant Underwood: *The Call of Korea* (NY: Revell, 1908), p. 107.

² *Star in the East* (Richmond, Va.: Presbyterian Committee of Publication, 1938), p. 174.

Saviour and received Him into their hearts have not been won by foreign missionaries. Only a few of them. Nearly all have heard the good news from the lips of their own countrymen. The story goes from mouth to ear and from heart to heart.¹

These words of missionaries and missionary leaders show that the simple testimony of a Korean Christian to his neighbours and relatives is more important for the growth of the Korean Church than the witness of missionaries. The gospel message flowed unimpeded along the web of family relationships, often bringing people to Christ in a multi-individual decision, when individuals came to their decisions of faith in the context of the unbroken social unit. Dr Chung Sung Chun says that, since the family was the basic unit in Korean society, it was not unusual for all the members of a family group to adopt Christianity at the same time.² But this rapid spread of the Gospel because new Christians brought those around them into the Church is only the second most important factor in the growth of our Korean Church.

Such an eager response and spread of the Gospel ahead of the missionary was not found in any nearby Asian nation; and even in Korea, there was a great response only in certain parts of the land. In searching out reasons for the great turning to Christ in those areas, I am continually compelled to affirm that the most important factor in the rapid growth of the Church in Korea is nothing less than the mysterious preparation by the Holy Spirit of great numbers of people in this land who longed for something better than their animistic practices and their slavery to the bonds of government, economy and tradition. When they heard the message of the Church, they were entirely ready to embrace Jesus as their Saviour. The first Christian Church was established on the day of Pentecost because men were filled with the Holy Spirit. The thousands of men and women who turned to the Church in Korea also turned primarily because of the moving of the Holy Spirit in their lives. Not because the idea is new, but because we need to reaffirm central Christian truth, we must say that the Holy Spirit is of first importance in the growth of the Korean Church. The second most important factor influencing the wildfire spread of the good news is the personal witness of new Korean Christians; and it is only in third place that we can put the missionary's part in the numerical growth of the Church in Korea.

¹ *The Christ of the Korean Heart* (Columbus, Ohio: Falco Publishers, 1954), p. 12.

² *Schism and Unity in the Protestant Churches of Korea* (Yale University: Doctoral Thesis, May 1955), p. 16.

Since we cannot control the movement of the Spirit or the responsiveness of the people, let us study the factor over which we have been given control; namely, the methods of the evangelistic missionary. Early missionaries in Korea went about their work as did missionaries in other lands, generally using methods directed towards 'widespread seed-scattering'. The letters of a number of the early Presbyterians show this clearly. In 1895 William Baird writes that he sold thousands of books and gave away many tracts, thus scattering the gospel seed.¹ With the same objective, Cyril Ross and William Hunt both advocated street preaching. But while satisfying to him, Hunt was forced to admit that he could not show any churches established through market preaching, nor could he speak of any special development in the Church as a result of this method. Neither man pointed to any significant growth caused by street preaching.²

Most missionaries found that large-scale meetings as well as street preaching soon became unnecessary to win a hearing in this country. When Samuel A. Moffett first took up permanent residence in Pyongyang in 1893, he did not have to travel far and wide to get a hearing, but remained in his guest-room, where a constant stream of inquirers came to him asking about this new Jesus doctrine. Our predecessors believed that the best way to produce a growing Church in such responsive areas was to teach the eager, prospective believers how to study the Bible, how to pray, how to receive spiritual nourishment and to feel a personal responsibility for evangelism. Their teaching succeeded so well that, instead of winning souls one by one to Christ through eloquent preaching, these foreign missionaries multiplied the church membership by training new Christians to be competent evangelists.

From about 1900 onwards, the 'evangelistic missionary' (actually a teaching missionary) spent his energy examining applicants for the catechumenate and for baptism. In 1901 Underwood says that 'In one place there were over fifty applicants for baptism. The place I go to-morrow there are a hundred and forty desiring to come into the Church.'³ In 1905 a missionary who had been in Korea for only four years baptized in one day ninety-two people in the Sunchun area. In

¹ Letter to the Board of Foreign Missions of the Presbyterian Church USA, Pusan, December 9th, 1895.

² William B. Hunt, Personal Report to the Board of Foreign Missions of the Presbyterian Church USA, Chairyung, 1928.

³ Letter to the Board of Foreign Missions of the Presbyterian Church USA, Seoul, February 14th, 1901.

that same year he baptized a total of one thousand adults, who made their public confession of Christ.

Missionaries held week-long bible classes in both city and country. Attendances ranged from a medium-sized class of two hundred to large classes of a thousand, as in Pyongyang. The total attendance at these classes in a year was usually more than the communicant membership of the Church. Where the people were particularly responsive, missionaries put their best efforts into helping new Christians to understand enough of their faith to share it with others. This is the way the Church grew, particularly in north-west Korea; that is, North and South Pyongan and Whangheh Provinces.

Missionaries in the north-west were able to teach the throngs of new Christians because the Board of Foreign Missions of the Presbyterian Church USA responded to the pleas of its Korea Mission in 1896 for new missionaries to help with the task of evangelism. Many of these new missionaries were sent to Pyongyang, which was right at the centre of the north-west territory. Soon the station at Pyongyang, whose missionaries concentrated on the follow-up of new Christians, became the largest Presbyterian mission station in the world, in terms of both missionaries and Christians. Let us make no mistake: had the great number of missionaries not been able to do the extensive follow-up work, the Christward movement might have evaporated. A similar plea for more missionaries by the Methodists went unheeded, so an opportunity was lost and the Methodist Church did not grow.

Other areas of the Korean Presbyterian Church did not grow as quickly as the north-west, and missionaries outside the responsive north-west did not want their areas to be overlooked when new missionary personnel were being allocated. In 1898, Horace Underwood, while rejoicing in the fact that the Church was growing in the north-west, concluded that the only reason it was not growing faster in the south, particularly around Seoul, was that less effort was being made there. He says, 'I have seen that wherever we have put forth *effort*, growth has always followed.'¹ More missionaries, he meant, would produce more growth. But here Underwood was mistaken.

Thirty-six years later, Harry Rhodes said that in Seoul 'more missionaries have resided, more effort has been put forth, more money spent than in any other section of Korea. And yet, in the evangelization

¹ *Ibid.*, August 5th, 1898.

of the country districts around the capital, the results have been somewhat disappointing.¹ This is to put it mildly. At the time Rhodes wrote, there were about five thousand communicant members in the Seoul area provinces compared with fifty thousand in a population of equal size in the north-west; that is, around Pyongyang. Missionary effort alone is obviously not the answer to church growth. However, a great number of missionaries, all engaged in the intensive follow-up teaching of new believers in the north-west, proved to be the right combination for good—in fact, amazing—growth.

The wide difference in growth between the Pyongyang and Seoul areas makes one curious. Was there a difference in the quality of the missionaries? The answer is no. Then was there a difference in policy in the two areas? Again, the answer is no. Through the writings of Dr C. A. Clark (for example, *The Korean Church and the Nevius Methods*), students of missions are familiar with the Nevius Method and with Korea's adaptation of it in planting churches. Its principles of self-government, self-support and self-propagation were not only expressed as theories, but were eventually codified and put into the rules and by-laws of the Presbyterian Mission. The Mission had a uniform policy for action in all areas. Control of missionaries and, in particular, strict control over the use of foreign funds were maintained. Without a doubt, the Nevius policy was the best policy for growth in the north-west of Korea. It allowed the spreading Church to be free of the shackles of foreign money. When a new church was erected, New York did not have to be consulted for building funds.

The Methodists working in the same area were reported by William Hunt in 1909 to be using American funds for building and for paying helpers. But he reports that this use of American church funds caused trouble of all kinds.² The Methodist Church could grow only as fast as the money for buildings and pastors' salaries could be provided by the missionaries, while the adjacent Presbyterian Church, free of foreign control and funds but with plenty of working assistance from dedicated foreigners, grew rapidly. To put it simply: the Nevius Method worked in the north-west.

But in the Seoul area in central Korea, the story is different. The same Nevius principles are reported to have been followed rigidly by the Presbyterians, and many missionaries staffed the capital city, but

¹ Personal Report to the Board of Foreign Missions of the Presbyterian Church USA, Seoul, 1934.

² Letter to the Board of Foreign Missions of the Presbyterian Church USA, Chair-yung, February 1st, 1909.

the Church did not grow. It is clearly incorrect to say that the Church will grow wherever the Nevius Method is used.

The Dr Brown previously mentioned writes that the Nevius principles are excellent, but not peculiar to Korea. He says, 'These principles do not explain why results were more quickly achieved in Korea than in any other place. Other factors must be found.'¹ I believe that the peculiar responsiveness of the people in north-west Korea was the factor for which he was looking. A young missionary recorded a conversation that he overheard between an early Seoul and an early Pyongyang missionary, which illustrates the difference in response between the two areas. The Pyongyang missionary said, 'Boy, the Koreans are sure hungry for the Gospel.' And the Seoul missionary replied, 'Huh, I've never seen any Korean hungry for anything except rice.'²

Some voices were raised criticizing the Nevius Method. Pieters, in 1920, expresses his feeling that the principle of self-support should be set aside for a time, in order to prevent some churches that were desperately weak economically from closing their doors. Chun Sung Chun and George Adams both write that the Nevius principle of self-support not only did not fit well with the poverty-ridden tenant farmer population in the south, but in fact retarded growth there. In his history of the Presbyterian Mission, Rhodes expresses his doubt about the omnipotence of the Nevius Method as follows: 'Whether the Church flourishes because of the system or the system is possible because of the flourishing condition of the Church is a question that might be argued. But at any rate, in point of time, the system came first.'³ I am forced to the conclusion that the Nevius missionary plan worked well where the Korean people were responsive, but that its rigid use in less responsive areas of Korea actually retarded church growth.

Such a conclusion is strengthened by an examination of the results achieved in south-east Korea by the Adams Evangelistic Fund, which was a departure from the Nevius plan. Edward and Ben Adams were trustees of the fund, which was used to send biblewomen and evangelists into the country around Taegu city in the south-east, with the express purpose of winning people to Christ, teaching the Bible and Christian doctrine and building a church. The worker usually left at the end of a six-month period, leaving behind a church with its own leader, no

¹ Arthur J. Brown: *One Hundred Years . . .* (NY: Revell, 1936), p. 420.

² Carl E. Kearns, Letter to the Board of Foreign Missions of the Presbyterian Church USA, Sunchun, c. 1905.

³ *History of the Korea Mission, Presbyterian Church USA, 1884-1934* (Seoul: Chosen Mission Presbyterian Church USA., 1934), p. 88.

longer dependent on a western-supported preacher. Surprisingly, this judicious use of American money produced results. By 1930, seventy-three churches had been established through this fund—that is, twenty-five per cent of all the churches in the south-east area—and these seventy-three churches were founded in the ten years between 1920 and 1930.¹ A deliberate departure from the codified policy of the Korea Mission produced results.

Our missionary methods did affect church growth for better or worse. In addition, the missionaries themselves influenced the growth of the Church in Korea. When a good biography of Samuel A. Moffett is produced, it will undoubtedly show that he was the missionary who had more than anyone else to do with the rapid growth of the Korean Church. It seems that the right man was in the right place at the right time. Dr Moffett exercised a single-minded adherence to the goal of winning men to Christ and planting churches. He went to north-west Korea at a time when the Korean people were most hungry for the Christian faith. He diligently followed the principles outlined by Nevius and, I suspect, kept his fellow missionaries toeing the Nevius line. From the writings of his contemporaries, I would judge that Moffett kept the goal of Pyongyang Station fixed on making Christ known and establishing a growing Church. There were men of equal stature in other stations, but some of the elements for great growth must have been missing.

The personality and attitudes of missionaries affected church growth not only positively, but also negatively. The controversy over educational policy that raged in the Northern Presbyterian Mission from 1912 to 1920 was taken to the General Assembly of the parent American Church. This dispute ended in a draw; but the personality struggles of its duration seem to have affected church growth in respect of communicant membership. We should give consideration to Harriet Pollard, who says: 'So much time and thought were given to this question and so much vitality was consumed that spiritual loss to the native Church was inevitable. The mental strain undoubtedly shortened the lives of some of the most devoted men in the Mission and injured the health of others, as the number of deaths and resignations of this period indicate.'²

¹ Edward Adams: 'The Adams Evangelistic Fund', Korea Mission Field (Seoul: Evangelical Missions in Korea, January 30th, 1930).

² *The History of the Missionary Enterprise of the Presbyterian Church USA in Korea with Special Emphasis on the Personnel* (Northwestern University: M.A. Thesis, 1927), p. 111.

Is it a mere coincidence that during this period of bitter controversy the growth of the Korean Church changed between 1914 and 1920 from an abrupt rise to a small, slow growth? The mission fight must have had its effect. We can hope that there will never again be a mission controversy so serious as to take our minds off the central purpose of mission or the evangelistic missionary's reason for being.

There is another way in which missionaries can slow down the growth and enthusiasm of the Church. I will use the words of a man whom I have come to respect for his common sense and good writing—a man who would not write anything without careful thought. Listen to Harry Rhodes, as he gives a reason for the slower growth of the Church in his 1926 personal report: 'As I see it, one reason why there has been a let-up in the growth of the Korean Church the last few years is because the missionaries have more and more been withdrawn from direct evangelistic work into institutional and other forms of work. I am one of those who have been so withdrawn.'¹ I wonder, was he speaking for the year 1926 only?

We missionaries can assist church growth if we will. It takes definite will-power to be discontent with anything less than evangelistic progress. It is necessary to battle against the tendency to shift into neutral because of the pressures and demands that all our institutions and our personal comforts place on each of us.

Perhaps what we need is the courage of Horace Grant Underwood. Despite the fact that twenty years previously there had been a massacre of Catholics, both nationals and foreign priests, and in the face of direct opposition from the first missionary, Horace Allen, Underwood stuck to and persevered with the job of making Christ known. His fellow missionaries advised caution and wanted Underwood to be quiet for a while, but he taught and baptized openly. If Underwood had not had the courage to close his ears to the soothing voices around him, who knows whether the Church in Korea would still be a small, groping Church rather than the strong Body of Christ that it is to-day?

Missionaries, then, have influenced church growth in the past. Can they still do so? I am convinced that they can, if some of the lessons from the past are taken to heart. May I suggest that in the light of this study of one field we can draw the following conclusions as guiding principles for to-day's evangelistic missionaries:

First, commitment to church growth is essential. With so many different areas of service calling a missionary, only single-minded

¹ Personal Report, Seoul, 1926.

allegiance to making a church grow gives any hope for church growth.

Secondly, training new Christians to be fully equipped evangelists produces more church growth than the foreign missionary's preaching to non-believers. New Christians with some understanding of their faith will speak to their friends and relatives about Christ more convincingly than any outsider.

Thirdly, missionaries should be assigned primarily to responsive areas where the Church is growing. Missionaries in non-growing areas should be 'thinned out'. These areas should not be left without a witness, but we must remember that God is not honoured by a piece of territory that is 'occupied', but by large numbers of men and women believing in Christ as their Saviour. There could have been more church growth in the responsive north-west area of Korea, if some personnel from other areas had been assigned there. In the 1920s, other denominations sent personnel to north-west Korea and church growth resulted.

Fourthly, an evangelistic method producing church growth in one area is not necessarily the best method for producing growth in other nations, or even in all parts of one nation. The test for any method is simply, 'Is it producing church growth here?' If so, it is good. If not, a method should be sought that will produce growth.

ROY E. SHEARER

ANNUAL SURVEY

In reviewing the instructions of the Mission, in preparing this survey, I have endeavored not only to cover the work of the past five years as reported by the Board, but also to include the reports and charts which show the development of the Mission's activities during the 50 years of its existence for presentation to the Anniversary Celebration. In the nature of the case it has been difficult to carry out this double task in the one survey and in few words, of introduction, is necessary. In fact if the progress of the last year reported. This is for the reason, first, that the reports of the past year were not available until late in the year and in time to report at the recording of the survey, and secondly, because the previous year's report of Dr. F.W. Blair covers a two year period ending in 1933 which includes the closing year of the following period.

In presenting the reports I have tried to be as comprehensive as possible, to Dr. C.W. F. Blair, Director of the Mission, and to the Board of the Mission, and to the Board of the Mission, Dr. W.L. Blair, Secretary of the Board, and to the Board of the Mission, and to the Board of the Mission, and to the Board of the Mission.

In looking over the 50 years of the Mission's history, or even over the past 25 years only, one is struck by the changes which have taken place in every department of the work. These are reflected in the great changes of personnel in the Mission itself, in the involvement of the Church in the world, and in the changes in the life of the Church which have taken place during the past 50 years. The difficulties arise in tracing over a 50 year period an individual or a family living in the past, and in the changes of the Church, and the great many different individuals who are concerned in the history of the Mission, the degree of accuracy is likely to be limited; however, I believe that the figures of the past 25 years are fairly accurate, and that the figures of the past 25 years are fairly accurate, and that the figures of the past 25 years are fairly accurate.

I will now proceed to the main part of the survey itself.
Chapter I. Conditions Existing in 1908.

In 1908, the first year of the Mission's work, the Board of the Mission reported that the work of the Mission was carried on in the first place with 17,000 dollars. The figures given in the first report of the Board of the Mission are as follows: 17,000 dollars. The Board of the Mission reported that the work of the Mission was carried on in the first place with 17,000 dollars.

1934

1934

General of which in which the total number of Roman Catholic believers is given as 7, 2 1/2 million that of Protestants is stated as 211, 220. For a basis of comparison, if we include too 1, 250 baptized infants in the Presbyterian Church in the full membership return, it would give us a body of about 1, 250, 000 members of which 100, 000 are adults. The various denominations in order of size are as follows:-

| | <u>Full Members</u> |
|-------------------------------|---------------------|
| Roman Catholic Church | 7,250,000 |
| Korean Presbyterian Church | 103,800 |
| Methodist Church of Korea | 11,000 |
| Evangelical | 3,000 |
| English Church Mission | 1,500 |
| Seventh Day Adventist Mission | 1,000 |
| Oriental Missionary Society | 1,000 |
| Russian Orthodox Mission | 1,000 |
| Total | <u>7,371,800</u> |

This gives a grand total of 103,800 baptized members of which the Korean Presbyterian Church contains 80% and the portion of it with which our Mission is connected 5%.

Chart 2. The Korean Presbyterian Church.

The Korean Presbyterian Church is a body containing 103,800 adult baptized members (1923), gathering in 1,604 meeting places, with 3,200 Sunday Schools and a total enrollment of 2,000,720.

On the basis of adult baptized membership the Northern Presbyterian Mission, among the 3 missions co-operating with the Korean Presbyterian Church, has the major portion of the work within its territory in which reside 73,587 of the members, or 71.1% of the entire baptized roll. The membership connected with the various co-operating missions is as follows:-

| | | |
|---------------------------------|---------------|--------------|
| Northern Presbyterian Mission | 73,587 | 71.1% |
| Southern Presbyterian Mission | 10,780 | 10.3% |
| United Church of Canada Mission | 2,501 | 2.4% |
| Australian Presbyterian Mission | 7,000 | 6.8% |
| | <u>94,868</u> | <u>91.4%</u> |

I append the following figures reported by Dr. Keene in his capacity as statistician of the Federal Council of Protestant Missions, showing the proportion of the work carried on in connection with this Mission in comparison with that of the whole Korean Presbyterian Church and that of the Federal Council also which includes the Korean Methodist Church also.

| <u>Methodist</u> | <u>Members</u> | <u>Adult</u> | <u>Church</u> | <u>S.S.</u> | <u>Church</u> | <u>Mission</u> |
|------------------|----------------|--------------|----------------|----------------|----------------|----------------|
| | <u>at Year</u> | <u>added</u> | <u>Members</u> | <u>Enroll.</u> | <u>Centres</u> | <u>Centres</u> |
| | | <u>Year.</u> | | | | |
| Presb. | 103,800 | 12,300 | 1,604 | 2,000,720 | 1,604 | 117 |
| Methodist | 12,500 | 12,300 | 2,501 | 2,000,720 | 2,501 | 200 |
| Evangelical | 3,000 | 3,000 | 3,000 | 1,000,000 | 3,000 | 100 |

| | | | | | | | |
|-------------|-----|-----|-----|-----|-----|-----|-----|
| Front | | | | | | | |
| of | | | | | | | |
| Pop. C. No. | 714 | 720 | 736 | 752 | 768 | 784 | 800 |
| of | | | | | | | |
| Pop. C. No. | 725 | 732 | 748 | 764 | 780 | 796 | 812 |

Chart 1. At t o p i e s .

Chart 1 is an attempt to show the station fields, from the point of view of population and has been accomplished by showing the number of families covered as represented by the smallest square in the centre and by the Christian Constituency as shown by the largest square surrounding it. The Christian Constituency is composed of the communicants, baptised infants and catechumens which are enrolled, together with others known to be Christians.

The figures given for population are those furnished by the station statisticians and there is some question as to whether they were all taken from the same census. In any case the increase in population has been such as to render some station fields larger than others, which is to be expected owing to the constant movements of the population due, among other things to the migration to industrial centres in Korea, and in some areas to the migration to cities and to agricultural areas.

The population figures are as follows:-

| | |
|---|-----------|
| Seoul (including N. Hanam and Gyeonggi) | 57,000 |
| Seoul | 31,000 |
| Seoul | 26,000 |
| Pyongyang | 1,000,000 |
| Changwon | 60,000 |
| Changwon | 41,000 |
| Changwon | 31,000 |
| Changwon | 7,000 |
| Total | 1,600,000 |

The total for which the station is responsible is 8,31,000. This shows an increase of 20% over the figures given for the year 1930. Obviously, the increase shown in the following table:-

| | |
|----------|--------|
| Seoul | 11,000 |
| Seoul | 70,000 |
| Changwon | 72,000 |
| Changwon | 10,000 |

It is interesting to note that no increase is mentioned in either Seoul or Gyeonggi Province, where the cities at least are growing very rapidly with the great development in industrialization.

During the five years between 1933 and 1937 the Korean population of the entire country increased from 17,000,000 to 18,000,000, an increase of one million.

The number of baptized members and Christians in each of the territories are as follows:-

| Territories | Total members | Christians | Number of non-Christians in territory for every Christian. | |
|-------------|---------------|------------|---|------|
| | | | 1934 | 1935 |
| sin in | 7,100 | 4,187 | 30 | 30 |
| Kangnai | 2,817 | 1,103 | 25 | 24 |
| Pyenchau | 22,700 | 22,324 | 12 | 10 |
| Pyengyang | 22,212 | 54,200 | 12 | 18 |
| Chiryang | 12,122 | 55,245 | 22 | 15 |
| Seoul | 2,315 | 1,100 | 63 | 100 |
| Chungju | 1,100 | 1,100 | 100 | 100 |
| Ulsong | 2,205 | 1,100 | 100 | 100 |
| Yalu | 7,100 | 22,200 | 77 | 100 |

This gives an average of one Christian for every 35 non-Christians in the territory for which the Board has assumed responsibility.

The above figures show a decided gain for every station where Christians are working. In the former case the reported increase in the population, which is 30,000,000, has been more rapid than the growth of the Church in that section, while in Manchuria, owing to the extremely unsettled conditions during the past few years, many churches have been broken up and the members have fled to other sections of the country where it has been impossible to keep in touch with them.

Five years ago the Manchurian stations all reported less than one Christian to 100 of the population. This year only Chungju remains in that class, with one Christian to 100 of the population, but at the same time it is the only one of the four stations which reports an increase in the population.

Mission Force.

Looking at the mission force at 5 year intervals, the peak was reached in 1914 although actually it came a year or two before that time. Since then there has been a decrease, which although not nearly so startling as it might have appeared at one time that it would be, will in all probability continue for some years to come, especially in view of the considerable number of prospective "honorable retirements" during the next 5 years which the Board, from present indications, will be in no position to replace.

With the development of the work, institutions have been founded which are drawing members of the Mission out of the regular departments (Military and non-Military), "Evangelistic", "Educational" and "Medical". In order to do this I have added two more categories of classification in the plan, which I have entitled "Institutions" under which are included those whose major assignment is in the theological seminary, women's Higher class school, Pyengyang Foreign School, etc. In each case their work could be regarded as either educational or evangelistic and so in the plan they are placed between these two classes. The third category is entitled "Literary and Administrative", under which are included those whose major assignment is literary work, editorial work in the Christian Literature Society, Presbyterian Board of Christian Training and the Mission Treasurer.

In the nature of the chart is graph does not give by any means a complete picture of the work of the Mission and the section which most signally fails is the lowest one marked "wives". Some of the married ladies are carrying full assignments in evangelistic work and others are giving very largely of their time in educational and medical work. Some to a greater and some to a lesser degree it is true, but all are making a large but non-calculable addition to the influence and work of the whole Mission in all of its departments.

As was pointed out by an authority on Missions while recently passing through this country, with growth and development of the work and building up of institutions, there is a strong tendency for the "cutting edge" of active evangelists to become less effective as workers are drifted off into other forms of work; this in turn results in a slackening of the growth of the work and a corresponding loss of power throughout the Church. This will be the danger increasingly in our Mission and one against which we must be ever on guard.

In the last 5 years a 3rd new category of workers has developed, and this too is one which will in all probability tend to increase. It is that of "honourably retired" workers. In this chart are included of course only those who are remaining on the field and are giving us the benefit of their years of experience and wise counsel and are thereby adding much to the effectiveness and power of the Mission.

Chart B. Mission Budgets.

Those who are interested in statistics and especially those of a financial variety will probably find a good deal of information in a careful study of some of the figures in this chart. Just as the year has already been reached and passed in the matter of the Mission Force so also in the case of the Mission's budget and more and more the Korean Church will be taking over the financial burdens involved in carrying on its life and work.

Perhaps the outstanding feature is the Educational item which grew from Y 10,000 or 1% of the entire budget in 1917, to Y 14,894 or 12% in 1918, Y 22,000 or 20% in 1919, Y 60,500 or 43.7% in 1920 and then has dropped to Y 35,800 or 11.5% in 1921* and seems likely to decrease still further in the near future. The greatly increased percentage of the Educational item, which were brought about largely through the special grants received from the Board for the sake of the territories, have caused a corresponding marked decrease in gas percentages of the funds used in the evangelistic, medical and other departments of the work which at times we have felt were being seriously handicapped if not endangered by the weakness of the funds available. In looking back, however, I am sure that it has not been an unalloyed evil for it has forced us to make our hospitals and other institutions very largely self-supporting and has kept us from using funds in certain forms or for certain methods in our evangelistic work which, while very interesting and undoubtedly helpful in themselves, might have used both out Korean brethren and our lives to shift our attention and the main emphasis from the fundamental object for which we are here.

The Harness Fund, which is included in the 1921 budget in the Evangelistic Class, has been of tremendous help both in the maintenance and of the Bible Institutes, which were in financial straits owing to the exhaustion of the Milton Stewart funds, and also in

the carrying out of various forms of forward evangelistic work. As the result many missionaries have spent more time in preaching in unevangelized villages, many more tracts have been distributed and the whole Church has been stimulated to make greater efforts in the work of the proclamation of the Gospel.

* Note to preceding page. These figures were taken from the last notes in the 1931 Mission Minutes. At the 1934 Mission Meeting word of a further increase of about £10,000 was received and the distribution of the Grant involved a further change in the percentages between the Classes.

Chart of Church Commitments.

This graph shows a very regular development in the progress of the Church and also reveals the fact that today not only is it in a very encouraging condition, but also far as can be revealed by statistics, but the way lies forward to marked increases in the near future and a more rapid development than we have witnessed for a number of years unless something quite unforeseen occurs to arrest it.

In Chart 2 the Christian Commitment was defined as composed of communicants, baptised infants, catechumens and others known to be Christians, but in this chart the three categories of baptised infants, catechumens and baptised adults only are shown and will be mentioned in this order.

Baptised persons numbered only 10 in 1877, since when there has been a steady increase - the following figures show:-

| | |
|------|--------|
| 1877 | 10 |
| 1888 | 2,572 |
| 1893 | 2,700 |
| 1897 | 2,572 |
| 1901 | 10,200 |
| 1922 | 15,245 |
| 1931 | 17,225 |

The number of catechumens is of course a very variable quantity and the number at any given time is an excellent gauge by which to judge of the spiritual condition and evangelistic fervor of the whole Church. The number recorded in 1877 was 22,000 which is the largest that has been shown in the entire 50 years of the Mission's history, although in 1811 there were 15,245, only 33 less. It is of interest to note that during the history of the Mission the number of catechumens has exceeded 20,000 on only a few occasions: from 1877 to 1897, the four years of the great revival that number was maintained and was only reduced again in 1901 and 1907 in 1931, 1932 and 1933. The Forward Movement which has been in operation for three years and which resulted in the distribution of over one million copies of the Life of Christ in 1928, is undoubtedly one of the chief reasons for these high figures in recent years and the results of that intensive evangelistic work will probably begin to be seen clearly in

In the first 18 years of the program, the total number of... in the first 18 years...

Turning to the second 18 years... during the next 3 years...

| | | |
|-------------------|--------------|----------|
| From 1914 to 1932 | Number of... | Total... |
| 1914 to 1918 | ... | ... |
| 1918 to 1922 | ... | ... |
| 1922 to 1926 | ... | ... |
| 1926 to 1930 | ... | ... |

These two... of the program... the rate of progress... there are... the number of...

It is... in the... the... the... the... the...

In... the... it is... the... the... the...

Chair... the... the... the... the... the...

In the earlier statistics dealing with no longer in the order of, although separated by less than 50, no mention could possibly be in the same division and it not true for the very disturbed conditions in a number which have so far as the Church and we is impossible to do any active work in recent years. Chungju remains at the bottom of the list but it is not true to say that gain and the rate of progress seems to be very being.

Chart 7. Church Organization.

Thirty years ago (in 1914) there were no Korean pastors, the first one being ordained in 1915, and but three sessions with but 5 ordained elders. By 1944 there were 34 active pastors, but including those who were no longer in the active work of the ministry; the three sessions had grown to 720 and the little group of elders had become a company of 1,141.

The numbers during those years at 5 year intervals are as follows:-

| | 1914 | 1919 | 1924 | 1929 | 1934 | 1939 | 1944 |
|--------------------|------|------|-------|-------|-------|-------|-------|
| Pastors (act.) | 0 | 7 | 52 | 110 | 175 | 291 | 354 |
| Elders | 5 | 50 | 116 | 311 | 513 | 1,068 | 1,641 |
| Sessions | 3 | 47 | 134 | 278 | 463 | 614 | 720 |
| Unorganized Groups | 300 | 737 | 1,135 | 1,679 | 2,443 | 3,188 | 3,736 |

Until 1939 while the number of sessions continued to grow the number of unorganized groups steadily decreased and it seemed as though their respective positions would be reversed. There was ground for fearing that the churches were so busy in getting organized and consolidating the ground already won that they were not pressing into unoccupied territory and unorganized villages with the zeal that had formerly been so characteristic. However during the last 5 years new energy has been manifested and not only has the number of organized churches continued to increase at just the same rate as before, but in spite of the growth in churches there has been a corresponding decrease in the column of unorganized groups to that of sessions, -- 1,641 to 720 -- so that new groups have been established that the number in the unorganized column has been increased by just 105.

Chart 8. Sunday Schools.

In looking at the statistics on Sunday Schools I was surprised to find that 2 years ago there were no entries for Sunday Schools and Sunday school records in our mission's statistics, and so I can present figures for the same for the last 15 years only. This fact is in itself an interesting bit of evidence as to the way in which our own thinking has changed in regard to the importance of that particular part of church work. Of course it was understood from the very beginning of the work in Korea that every member of the Church would certainly attend the morning sessions at which the regular Sabbath school lessons were studied, but there was no system laid down to get the children into classes according to their age, etc.

Between 1911 and 1933 the number of adult churches apparently dropped from 22,000 to 75,000 as shown in the graph. Actually, I believe that there was no decrease at all, but that it was during this time that the Children's Sunday Schools were being organized. Before then the children were included in the membership of the adult Sunday Schools and so had to be transferred from the children's service to Sunday schools for their own organization. During that 22 year period there was a slight increase in the total enrollment, which has shown a very rapid increase since then and a very handsome rise from 113,000 to 213,000, a gain of 100,000 from 1925 to 1933.

While referring to the Sunday school work I do not forget to mention the Extension Sunday Schools, which I believe offer one of the largest opportunities before the Church today, both for forward evangelists, for reaching out into unattached homes and villages and also for providing a form of church service and activity for the very large number of young people in the churches today who are anxious to do some definite Christian work but have as yet no definite responsibilities or tasks committed to them. A tremendous field of opportunity for this kind of work lies before every church, and in comparison with what might be done as yet very little has been attempted. In the next five years of our mission, might we not make it a point to emphasize and increase this form of activity.

In 1928, twenty one such Extension Sunday Schools were carried on with an enrollment of 10,500 and 11 teachers. In 1933 the number of such schools had increased to 20 with 110 units enrolled and were carried on by 110 teachers.

The Christian Endeavour movement has also shown marked progress during the last 25 year period. In 1908 there were fifty-four C. E. societies with a membership of 1,000. By 1933 the movement had apparently lost its force for the reported societies had dropped to only 11 and the number of societies was not recorded in the General Assembly minutes. However, the next 2 years to 1935 indicate a very different state of affairs, for by that time there were no less than 700 C. E. societies with 20,000 members. In many of the country churches the C. E. service is regularly conducted on Wednesday or Sunday evenings and thereby many new believers have been drawn in to the church in the witnessing and discussions on Scriptural subjects and have thereby prepared themselves later on to reach and conduct the regular services of the Church.

Chart 3 Bible Conference Enrollment.

As has been shown in several of the papers read at this celebration, one of the characteristic features of the work of the Foreign Church has been the holding of the great series of Bible Conferences which are held annually throughout the country in both the large city churches and in the smaller country churches as well. In view of the work which is to be accomplished and the increasing difficulty in making a living, especially along the farming areas, which form such a large percentage of the entire population and also of the Church constituency, it is not surprising in the light of some that perhaps the day for Bible Conferences is already passed and that in their place formal classes and instruction in agriculture

methods should be given which would enable the Christians to improve their
 their means of livelihood and thus be the better able to meet their respon-
 sibilities in supporting their churches and church schools. While quite
 ready to recognize that such classes and instruction are a legitimate
 place in the life of the Church, it seems perfectly clear however
 that that place is not to be found by doing away with the Bible
 conferences which have been such a marked factor in the growth
 and development of the Church up to the present and the statistics
 of the past few years clearly show that in spite of the economic depres-
 sion with its trail of suffering and want in many parts of the country,
 nevertheless the Korean Christians themselves are conscious of their
 need for just such blessing and inspiration as is afforded by these con-
 ferences for Bible study and evangelism.

From 1913 to 1938 the total number enrolled in these conferences
 during any one year exceeded 75,000 only once, in 1934, while it remained
 75,000 in 1913, and 1920 and was over 70,000 on four other occasions, in
 1926, 1927, 1928 and 1931. During the ten years of 1929, 1930 and 1935
 only did the attendance at the conferences drop below that of the total
 communicant roll. Beginning in 1936 however a marked change is noticeable.
 Undoubtedly the economic prevalent condition in our land about that time was a
 great factor, and possibly the economic situation too as it turned men's
 thoughts towards spiritual things for assistance and comfort; but whatever
 the causes were, a very marked increase in the Bible conferences enrollment
 began at that time growing to a total of 100,000 in 1938. This is not only
 the highest number enrolled in any one year during the history of the Mis-
 sion, but with the exception when in 1914 for over 700,000 communicants in
 the Church 100,000 were enrolled in Bible conferences, it is the largest en-
 rollment in proportion to the church membership, being 12% of the whole.

The way in which the numbers of those attending these
 Bible conferences are rapidly outstripping the number of communicants
 in the past few years is an indication of the way in which interest in
 the study of the Bible has been increasing and ought to result in
 a more strongly Bible instructed constituency which in turn will be
 the better prepared to carry on the work of propagation and personal
 evangelism.

The figures for the past 25 years are as follows:-

Communicants Bible Conf. Enroll. Percentage of Bapt. Membership

| | | | |
|------|--------|--------|------|
| 1913 | 7,013 | 27,407 | 111% |
| 1914 | 22,001 | 73,447 | 134% |
| 1915 | 27,000 | 31,000 | 115% |
| 1916 | 28,001 | 71,000 | 125% |
| 1917 | 28,000 | 71,000 | 125% |
| 1918 | 33,111 | 75,000 | 130% |
| 1919 | 32,000 | 71,000 | 128% |
| 1920 | 30,100 | 68,711 | 129% |
| 1921 | 30,000 | 65,000 | 117% |
| 1922 | 30,000 | 70,000 | 123% |
| 1923 | 30,000 | 70,000 | 123% |
| 1924 | 31,000 | 68,000 | 123% |
| 1925 | 30,000 | 70,000 | 123% |
| 1926 | 30,000 | 70,000 | 123% |
| 1927 | 31,000 | 70,000 | 123% |
| 1928 | 30,000 | 68,000 | 123% |

| | | | |
|------|--------|---------|------|
| 1929 | 65,234 | 63,317 | 7% |
| 1930 | 64,437 | 73,705 | 115% |
| 1931 | 66,834 | 88,341 | 132% |
| 1932 | 77,125 | 100,659 | 131% |
| 1933 | 73,633 | 113,223 | 153% |

This makes a grand total enrolment during these 50 years of 1,310,360. Estimating the average conference as lasting for six days it would be the equivalent of 1,000 people studying for 50 years and eight months !!

Chart 14. Bible Institutes and Enrolment.

Coincident with the increase of attendance at Bible conferences there has been a remarkable increase also in the numbers of men and women in the Bible Institutes. During the past 15 years the number of institutes has grown and now each of the nine stations has its institute with a year course for men and for women. In addition to these there is the Women's Higher Bible School in Pyongyang (the students of which are not included in this group) which is open to graduates from the regular station institutes and which is doing a very important piece of the work of the Bible in and of the Church, turning out a splendid womanhood well equipped and trained to meet the increasing demand for Bible women and that too in the face of a diminishing force of evangelistic women missionaries. In some of the stations Junior Bible Institutes have been established for girls who, having completed their lower school are too young to go to the regular Women's institutes but are anxious to receive regular instruction in the Bible.

In Pyongyang city and other parts of the country the Bible clubs under Rev. Francis Lindner are growing by leaps and bounds. Organized by a very few people among the children of families who work to send them to school and giving them systematic instruction in the Bible, Bible story telling, etc., with physical exercises and practical application of the principles of Christianity; the clubs have by now an enrollment of about 2,000 children who are being transformed, under the leadership of students from our own Bible schools, from little streeturchins and untutored children into well behaved children familiar, not only with many of the Bible characters and doctrines but able to sing hymns about them and tell their history in an interesting way to others and conduct meetings in an orderly manner. They are forming the nuclei for new churches in those parts of the city which are rapidly growing up in the new factory and industrial districts. The clubs are not included in the chart which is confined simply to the regular station Bible institutes which are continuing to fulfill their very important function of training the lay members of the churches. Some of these men and women also serve without salary and often without even a title, as unpaid evangelists, in the vast areas of the country where the growth and development of a large percentage of the people in which regular services cannot be conducted by the evangelist in charge more than once in one or two months.

The following figures taken from the 1933-34 Federal Council

Statistics will show a most tremendous field for Bible Institute work there is among these unmarried officers of the Church:-

Unmarried Church Officers. (Men and Women)

| | <u>N. Presb.</u> | <u>W. Presb. Church</u> |
|---|------------------|-------------------------|
| In charge of Local Church work | | |
| Leaders, elders, deacons, | 10,380 | 15,384 |
| In charge of smaller units, | 1,200 | 1,000 |
| S. S. Teachers, | 1,000 | 20,104 |
| C. S. Officers, etc., | 1,000 | 5,000 |
| Net Total allowing for those who re listed more than once, | 11,580 | 22,500 |

Twenty years ago the enrollment in the Institutes which was very evenly divided between the men and the women was 100 and the numbers at five year periods since that are as follows:-

| | |
|------|------|
| 1915 | 500 |
| 1916 | 500 |
| 1920 | 1000 |
| 1925 | 1000 |
| 1933 | 1000 |

During the 18 years from 1915 to 1933 the enrollment showed an increase of 50% or over 100%. During the next five years, which have already been referred to as the "lean years", there was a decrease of 50, but in the last five years between 1933 and 1938 there has been a marked increase bringing the total up to 1000. This was an increase greater than that during the previous 18 years, and this too at a time when the Mission Budgets were being practically cut and when Mission Funds are being reduced. The Lord is apparently raising up a much larger force of national workers to take over the work and its responsibilities.

Charts II, III, and IV. Church Finances.

These three charts are all concerned with church finances and need but little explanation.

Chart I, Church Finances and the Baptised will, shows the growth of both of these items. It will be noticed that while one line is vertical the other is horizontal, it will represent Y 100,000 in money, so that when the two lines cross it means that at that date the total contributions of the Church averaged Y 100 per communicant for that year.

In compiling the statistics on church finances it is very difficult to get a perfectly true and correct copy. Very large sums of money are involved, the figures have to be collected and re-collected in many reports, after by them have been entered to some work and again in the reporting of the General Assembly. The minutes of the conference are not always been carefully read. However such errors as creep in in the ways used to balance the books and in checking up over a period of 25 years the totals are enough to show the prevailing trends in the income and use of the monies of the Church. In the graphs

the figures from the General Assembly Minutes have been taken as a rule, with only occasional corrections where it seemed quite obvious that a misprint had occurred and when the judgment of the writer of this survey coincided with that of the Mission Statistician.

As might be expected the great increase in the contributions of the Church followed about 5 to 10 years after the great increase in its membership. It takes some time of education and experience in the Christian faith before a man's religion works down into his purse !!

Beginning with 1927 the effects of the economic depression begin to make themselves felt in the giving of the church and, in spite of the effective interdenominational campaigns which have been carried on, the curve representing the total contributions is still of an uncertain nature and it is still too early to be able to foresee what direction it is likely to take in the near future.

Taking the total number of communicants and the total contributions of the Church at five year intervals over a period of 75 years, the average gift per cent was found to be as is indicated below. The amount spent in the local churches for primary education introduces a problem inasmuch as in certain cases in these amounts have been included the income from fees received in the church schools and also gifts received from what are not strictly church circles. On that account it was thought wise to give two sets of figures in one of which the "Education" item is included and in the other it is not.

Average per Capita Giving based on Communicant Membership.

| | <u>Total Contrib.</u> | <u>Excluding "Education"</u> |
|------|-----------------------|------------------------------|
| 1858 | Y 2.12 | Y 2.12 |
| 1863 | .73 | .73 |
| 1868 | 0.25 | 0.25 |
| 1873 | 3.20 | 3.55 |
| 1878 | 4.31 | 5.38 |
| 1883 | 1.17 | 7.73 |
| 1888 | 14.23 | 9.56 |
| 1893 | 2.15 | 3.01 |

In comparing the average per capita giving over the two three year periods ending in 1936 and 1938 respectively, the per capita giving in the various station fields was as follows:-

| | <u>1936-8</u> | <u>1931-3</u> |
|-----------|---------------|---------------|
| Singju | Y 6.26 | Y 3.76 |
| Kanghai | 1.04 | 0.57 |
| Yenchun | 7.1 | 5.13 |
| Pyongyang | 3.32 | 5.75 |
| Chairung | 1.20 | 3.18 |
| Seoul | 14.23 | 3.56 |
| Chungju | 6.7 | 5.31 |
| Ansong | 5.16 | 4.75 |
| Taiha | 10.12 | 6.07 |

Average for the Mission 6.31 5.74
In the above figures the "Education" item was not included.

In Siam the greatest drop in the giving occurs, which is to be expected in view of the conditions of the country during the three years under survey. Chaiyung and Karkal Stations show the least loss while all the other districts show the effect of the economic conditions.

In Chart 19 the annual contributions of the Korean Church are shown in comparison with the annual Mission Grant and the Annual Board Appropriations for the Korean Mission during the same length of time. A distinction of terms must be kept in mind; the Board makes annually a Grant to the Mission which is distributed each year by the Mission to cover the expenses of missionaries' itinerating and other forms of evangelistic work, literary assistants, house repairs and in the subsidizing of the mission hospitals and educational institutions. The total Board Appropriation is much larger, as it includes, in addition to the Grant expended by the Mission, all missionaries' salaries, children's allowances, furlough travel, and other expenditures for property, etc.-- in short all smaller items used from Board funds on behalf of the work of the Korean Mission. Over these latter items the Mission has no control when once the money has been appropriated. The Board's whole appropriations during the 50 years of the Mission's history, (including 1904) has amounted to the sum of \$7,75,482.71. The tremendous drop in the sum from \$355,000 in 1904 to \$250,000 in 1905, and to \$190,000 in 1906 enables us to understand something of the pressure which the Board has been facing owing to the decrease in receipts.

A comparison of the longer series during a year varying gives the following results and shows that the Korean Church has risen to meet her responsibilities for the work:-

| | <u>Church Contrib.</u> | <u>Mission Grant</u> | <u>Board Approp.</u> |
|---------|------------------------|----------------------|----------------------|
| 1904-08 | Y 205,012 | Y | Y 1,000,000 |
| 1909-13 | 254,311 | 206,265 | 1,000,000 |
| 1914-18 | 270,000 | 212,000 | 1,712,334 |
| 1919-23 | 3,112,000 | 281,210 | 2,031,330 |
| 1924-28 | 3,506,000 | 652,000 | 2,611,330 |
| 1929-33 | 3,770,000 | 736,750 | 2,458,500 |

This shows that for every year which the Mission sent in its annual grant and which the Board appropriated during these same periods of time the Church in Korea raised the following amounts:-

| | <u>For 100.00 of Mission Grant</u> | <u>For 100.00 of Board Approp.</u> |
|---------|------------------------------------|------------------------------------|
| 1904-08 | | .29 |
| 1909-13 | .10 | .40 |
| 1914-18 | 2.36 | .17 |
| 1919-23 | 6.07 | .30 |
| 1924-28 | 5.30 | .37 |
| 1929-33 | 5.12 | 1.08 |

The above figures show that there has been a steady increase in the sum raised by the Church as compared with those appropriated by the Board and during the last 5 years (1929-33) the contributions of the field have then equalled the sum sent out from America. In regard to the Mission grant, since 1921 the Church has raised more than 100.00

for every yen which the Mission has spent on the field, although during the last 4 years, while both sides have increased their giving, the additional amounts which the Mission has been enabled to put into the middle schools are more than equalled the increase in giving of the Korean Church which has been feeling the economic depression in common with churches of other lands.

In making these comparisons between the amounts sent out from America and those raised by the Korean Church it is very easy to regard them merely from the standpoint of statistics and to fail to appreciate the faith and sacrificial spirit which has made such gifts possible. As a basis of comparison it should be borne in mind that during the 25 years 1921, '22, '23, '24, '25, while in the Northern Presbyterian Church in the U. S. A. the average giving per communicant member for all purposes was \$4.00 per year, during the same period in Korea the average was Y 14.00. However, the standards of living must be taken into consideration and it should be remembered that in Korea the average daily laborer's wage is only about 70 sen, the equivalent of 0.35 to 0.35 cents the devaluation of the dollar; the cost of a meal at the average inn is 100 sen or 1.00 and the usual pay of a carpenter is Y 2.00 per day or 2.00. Notwithstanding the comparatively low standard of living as shown in these figures during the 25 years from 1921-1945 inclusive a total of Y 21,000,000 was raised by that portion of the Korean Presbyterian Church with which the Mission has been connected.

Chart 1. Primary Education.

From early in its history the Mission has taken the position that the responsibility of carrying on its own lower schools for the children from Christian homes rests with the Church, and accordingly has never used funds in any large amounts to aid these schools and is going out if the one remaining subsidy which it had been giving to a school of that grade. In the face of the educational standards and requirements which are set by the government and are constantly being raised, the Church is having a very difficult time in maintaining its schools and the number of them has been each reduced during the last fifteen years.

Beginning with 1908, a little over 25 years ago, there were 17 Church lower schools with 3,115 boys and 2,115 girls enrolled. The figures for the year interval since then are as follows:-

| | No. of Schools. | Boys. | Girls. | Total. |
|------|-----------------|--------|--------|--------|
| 1908 | 17 | 3,115 | 2,115 | 5,230 |
| 1918 | 108 | 5,415 | 4,700 | 10,115 |
| 1928 | 200 | 7,700 | 6,700 | 14,400 |
| 1938 | 400 | 17,000 | 15,000 | 32,000 |
| 1948 | 200 | 10,000 | 8,000 | 18,000 |
| 1958 | 170 | 10,000 | 8,000 | 18,000 |

Following a period of depression after 1945 when both schools and students fell off in numbers, in 1950 the number of schools again rose to just 400 and the total number of students were thus doubled with a special increase in the number of girls which had previously not accounted for more than one quarter of that of the boys. This was again followed by a sharp decline, caused no doubt by the establishment of numerous well-equipped and financed government schools to compete, so that today there are only 170 church schools remaining, considerably less than

one-half of the number which existed until 1953.

If these schools are to be recognized by the Government as "G or C" schools while others are not up to the Government's standard and therefore have not received such recognition. Those schools which are content to carry on without being "recognized" by the Government as "common schools" must always pay the price of being such less popular in view of the difficulties in the way of their graduates who desire to take further study in schools of an advanced grade which are recognized by the Government. On the other hand there is a much greater freedom in the matter of teaching the Bible as a part of the curriculum and in making attendance at the chapel exercises compulsory.

During the last two years, while the number of these church lower schools has continued to drop, there has been a slight increase in the number of students enrolled and we perhaps may hope that the decline in such has been definitely checked and that the remaining schools may be able to continue and consolidate their position by securing larger numbers of students and by receiving additional assistance from Korean sources to carry on for many years to come. The Government is in no way opposed to such schools and in many cases aids them with small monetary grants to enable them to purchase improved equipment.

In the field of "re-school" education the Church has taken a leading part in the establishment of kindergartens which are proving very successful throughout the country. In 1952 they first appeared there at that time and were reported with an enrollment of 1000, almost evenly divided between the boys and the girls. By 1953 the number had increased to 30 with 147 boys and 157 girls and in 1954 there were 72 kindergartens with 1700 boys and 1700 girls, a total of 3,400 children. They are doing much to make up for deficiencies in home training and it is interesting to see that the number of girls in attendance is increasing at about the same rate as that of the boys and as such, is another indication of the way in which women are coming to occupy the field and will finally take in the next generation in this country.

Chart 15. Kinderg. Enrollment.

While the lower schools have suffered very heavily due to the many Government closures of schools which have been established in recent years, owing to the generous support received from friends in America through the Board, the Mission has thus far, but only with great difficulty, it is true, been able to maintain in its secondary program, which it has always deemed necessary for the education of church leaders from among our own Christian constituency. While several Korean schools were closed in the early 1950's, were forced to drop out because of insufficient help from the Church, since the last 10 years others have been established by the missionaries and are being maintained by a good deal of sacrifice on the part of the Koreans who are interested in them. In this category including the Bible, and the students in the Korean Church schools in Daegu, Pyongyang, and Chiryung are all included. The figures are as follows:-

| | <u>Schools</u> | <u>Boys</u> | <u>Girls</u> | <u>Total.</u> |
|------|----------------|-------------|--------------|---------------|
| 1908 | 10 4 | 333 | 185 | 518 |
| 1917 | 3 4 | 650 | 367 | 1017 |
| 1918 | 6 4 | 300 | 126 | 426 |
| 1923 | 6 4 | 1301 | 645 | 1946 |
| 1928 | 7 4 | 1481 | 500 | 1981 |
| 1933 | 7 4 | 2231 | 812 | 3043 |

In these figures also a period of depression is to be noticed around 1928. Whether this was due more to the lack of power in the Church, which has already been remarked on, or due to the struggle which our boys' academies were having to secure "designation" from the Government, it is hard to say. The latter seems to be the probable cause for the decrease, especially among the boys enrolled; however there has been a change for the better during the last 5 years and 1933 reports an enrollment of nearly 3,000. That number will in all probability continue to grow now that the boys' schools in India have secured "designation", if we are only able to continue the maintenance of all the eight schools of the Mission.

Chart 18. Academy Finances.

The rapidly mounting cost of the academies has for many years been a great source of anxiety to the whole Mission and to the Board as well, and while in the schools were able to carry on as best they could to keep down the cost as much as possible, in the face of the governmental regulations and requirements, and the desire to maintain our schools at a high level so as to be able to secure the much desired "designation" and to keep it, it became more and more difficult to keep the ever mounting expenses. However in the 5 year period between 1928 and 1933 there was a decrease of just over 20% in the sums allotted to the schools by the Mission and that in spite of the fact that during that same period the annual cost has increased by almost 50%, so that it seems that the Karam Church and public either directly with gifts or indirectly through the fees paid by the students are now carrying an additional burden of almost 70% in the maintenance of these institutions, and there is reason to believe that in the near future they will be ready to take over an increasing proportion of this very heavy burden.

A glance at the following figures will enable one to see clearly the way in which the expenses have grown and are being met:-

| | <u>Rec'd from Mission</u> | <u>Total Used</u> | <u>Percentage</u> |
|------|---------------------------|-------------------|-------------------|
| 1917 | Y 17,736 | | |
| 1918 | 16,340 | Y 21,543 | 75.5% |
| 1923 | 26,244 | 182,008 | 14.5% |
| 1928 | 61,200 | 142,264 | 42.7% |
| 1933 | 41,347 | 145,120 | 28.1% |

While in 1918 the Mission was carrying no more than one-third of the total cost, in 1928 it rose again to 42.7% and then dropped to 28.1% in 1933.

Chart 17. Cost of Middle School Education.

The careful survey made of all the series in preparation for the Educational Conference held in Dec. 1932 furnished the material from which the information in this chart was drawn and enables us at a glance to visualize the cost of educating a student in our Mission academies and the proportion of the expenses which is borne by the student himself and how the remainder is met.

It will be noticed that in the boys' schools the cost per student is remarkably low for the schools in Seoul, Pyengyang, and Pyenehun, while the school in Triaup shows the highest average owing to the small enrollment of students due to the school at that time having failed to secure "designations." In addition, the designations granted by the Government General and the enrollment is rapidly increasing year by year with such larger entering classes the cost per student is being proportionately lowered. Due to the girls' school in Pyengyang being the only one of the girls' schools that has secured "designations" it has a decided advantage over the others in numbers enrolled while the Pyenehun school through carrying on on a reduced course and thereby a rapidly cutting down its costs has been able to keep its enrollment up to date and at the same time the cost per student at the remarkably low figure of 1.84 per year. The average cost per student in the various schools is set out as follows:-

| | <u>Boys' Schools.</u> | <u>Girls' Schools.</u> |
|-----------|-----------------------|------------------------|
| Pyenehun | Y 43.31 | Y 33.31 |
| Pyengyang | 27.22 | 37.44 |
| Seoul | 22.20 | 22.20 |
| Triaup | 49.01 | 17.47 |

An analysis of the income of the schools shows that the cost is met as follows:-

| | <u>For Boys.</u> | | <u>For Girls.</u> | |
|---------------------|------------------|-------|-------------------|-------|
| From Mission Budget | Y 33.47 | 34.22 | Y 21.22 | 22.22 |
| " Student Fees | 22.22 | 33.33 | 33.33 | 33.33 |
| " Korean Gifts | 1.11 | 1.11 | 1.11 | 1.11 |
| " Donations | 2.22 | 2.22 | 2.22 | 2.22 |
| Total Costs | 63.02 | 71.88 | 68.88 | 93.88 |

A study of the receipts of the various academies gives the following information for 1932:-

| | |
|--------------------------|----------|
| Mission Grant | Y 10,000 |
| Mission Income | 1,357 |
| Mission Funds | 1,257 |
| Total Mission Receipts | 12,614 |
| Fees | 7,217 |
| Korean Contributions | 1,111 |
| Gifts | 1,225 |
| Donations | 2,747 |
| Receipts | 13,310 |
| Total Costs | (11),022 |
| Total Number of Students | 2,148 |
| Boys | 1,573 |

Total number of Girls 337

Average school ex enditures:

| | |
|--------------------|--------------|
| Salaries | 30.3% |
| Heat, Light, Water | 1.6% |
| Equip't & Supplies | 6.7% |
| Medical & Athletic | .6% |
| Sundries | 5.2% |
| Repairs | 1.2% |
| | <u>45.6%</u> |

Chart 15. Medical Finances and Expenditures.

In preparing this graph I have included figures from the U. S. Army hospitals in Shanghai, Nanking, Chungking, and Hankow, and also the institutions at Hongkong and Canton. Hospitals in Canton are both under military control and is co-operating with other hospitals.

Patients

During the past 20 years the number of inpatients treated in these hospitals has remained at a very uniform rate, varying between 2324 in 1914 and 2417 in 1920 and reaching a high point 3442 in 1922. While I have not the information here to prove by case I think that an investigation would show that while the number of inpatients has not increased very much, the number of inpatient days has shown a very large growth.

Turning to the number of outpatients, high numbers were reached in 1910 and 1920 which years recorded 30,400 and 30,300 after which time there was a continuous decrease until 1923 when the number treated suddenly rose to just above that of the previous year which had had the lowest of any of the years recorded on the graph.

It was impossible to ascertain the numbers of treatments given in various years as in 1923 recorded those of the first 2 years, 1924 and 1925 were recorded in 1926 when the number ranging from 24,500 of the year before to 20,000 and then crept up again to 24,000 the year after. Apart from this unaccountable dip the figures have shown a steady increase with 30,300 in 1920 the highest for a long time. This shows that in spite of increased competition from government hospitals throughout the country the mission hospitals are more than holding their own in the confidence of the people.

| | 1911 | 1914 | 1917 | 1920 | 1922 | 1924 | 1925 | 1926 | 1927 |
|----------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| In-pat. | 2324 | 2404 | 2307 | 2322 | 2421 | 2318 | 1775 | 3442 | 2413 |
| Out-pat. | 20000 | 20000 | 20000 | 19000 | 22000 | 17000 | 17000 | 11000 | 20000 |
| Treats. | | | | 20000 | 22000 | 17000 | 5075 | 47000 | 30000 |

In turning to the financial side a very encouraging and healthy feature of the work is seen in that just as in the twenties, while the cost of carrying on the work has grown up, by leaps and bounds, with the increase in prices of drugs, more extensive equipment etc., the Mission Grant for medical work has remained about the same and the additional cost has been born by the patients so that the medical work has made great strides in the direction of self-support. It is to be remembered that in presenting these financial statistics the salaries of the foreign doctors and nurses have not included.

| | <u>Mission Grant.</u> | <u>Field Income.</u> | <u>Total Expenses.</u> | <u>Percent met by Mission Funds</u> |
|------|-----------------------|----------------------|------------------------|-------------------------------------|
| 1915 | 8,752 | 15,774 | 24,526 | 35.5% |
| 1918 | 8,574 | 21,381 | 29,955 | 28.6% |
| 1927 | 8,887 | 49,648 | 75,535 | 11.8% |
| 1928 | 8,520 | 30,264 | 38,784 | 22.0% |
| 1929 | 12,006 | 28,534 | 40,540 | 29.6% |
| 1930 | 8,884 | 11,807 | 20,691 | 42.9% |
| 1931 | 10,860 | 70,831 | 81,691 | 13.3% |
| 1932 | 8,800 | 14,081 | 22,881 | 38.5% |
| 1933 | 8,280 | 110,664 | 118,944 | 6.9% |

These figures show that while in 1915 the Mission Grant met 35.5% of the total cost of maintenance of these hospitals in 1933 the grant accounted for only 6.9% of the cost.

In the Union Christian Hospital at Pyongyang and the Everence Hospital in Seoul the size of the work which is being carried on may be judged from the following figures:-

ATIENTS

| | <u>In-Pat. Days.</u> | <u>Out-Patients</u> | <u>Treatments</u> |
|------|----------------------|---------------------|-------------------|
| 1929 | Gov. Hosp. 38,104 | 72,492 | 72,492 |
| | P. Y. 28,271 | 13,107 | 13,107 |
| | <u>Total 66,375</u> | <u>85,599</u> | <u>107,599</u> |
| 1933 | Gov. Hosp. 42,180 | 15,678 | 13,284 |
| | P. Y. 18,287 | 15,200 | 16,027 |
| | <u>Total 60,467</u> | <u>30,878</u> | <u>29,311</u> |

FINANCES

| | <u>Mission Grant</u> | <u>Field Income</u> | <u>Total Income</u> |
|------|-----------------------|---------------------|---------------------|
| 1933 | Gov. Hosp. 1115,500 | Y 110,051 | Y 122,551 |
| | P. Y. 110,000 | 100,000 | 210,000 |
| | <u>Total 1225,500</u> | <u>210,051</u> | <u>143,551</u> |
| 1932 | Gov. Hosp. 1110,000 | Y 117,447 | Y 127,447 |
| | P. Y. 110,000 | 100,000 | 210,000 |
| | <u>Total 1220,000</u> | <u>217,447</u> | <u>143,447</u> |

While the mention has been made of the fact that the patients pay for a much larger proportion of the cost of treatment than formerly, this does not mean that they have no way of receiving treatment in the mission hospital. In 1923 the mission hos. it is reported as doing Y 24,000 worth of charity work and the two union hos. it is reported from Seoul and Yangyang, as doing Y 27,000 worth, a total of over Y 50,000 during the year.

In every institution where evangelistic work is carried on and a host of the reports have reference of divisions to believe having been made by the patients.

Chart 19. N.V.S.P. and Union Bible Schools.

This report shows the progress of the N.V.S.P. and Union Bible Schools. The first Union Bible School was organized under the leadership of Miss Jane Adams and had a membership of 100 in 1911. It has grown throughout the course of time. In 1923 there were 100 schools in the N.V.S.P. and 100 in the Union Bible Schools. The total number of students was 10,000. The total number of teachers was 1,000. The total number of graduates was 1,000.

Beginning with the year 1911, the N.V.S.P. and Union Bible Schools have made great progress. In 1923, the N.V.S.P. had 100 schools and 10,000 students. The Union Bible Schools had 100 schools and 10,000 students. The total number of students was 20,000. The total number of teachers was 2,000. The total number of graduates was 2,000.

The statistics in the foregoing table are not carefully kept by the N.V.S.P. and Union Bible Schools. The figures for the N.V.S.P. and Union Bible Schools were available that earlier which were connected with the mission:-

| Year | N.V.S.P. | | Union Bible Schools | | Total | |
|------|-------------------|--------------------|---------------------|--------------------|-------------------|--------------------|
| | Total No. Schools | Total No. Students | Total No. Schools | Total No. Students | Total No. Schools | Total No. Students |
| 1911 | 1 | 100 | 1 | 100 | 2 | 200 |
| 1912 | 41 | 4,100 | 41 | 4,100 | 82 | 8,200 |
| 1913 | 73 | 7,300 | 73 | 7,300 | 146 | 14,600 |
| 1914 | 56 | 5,600 | 56 | 5,600 | 112 | 11,200 |
| 1915 | 107 | 10,700 | 107 | 10,700 | 214 | 21,400 |
| 1916 | 136 | 13,600 | 136 | 13,600 | 272 | 27,200 |
| 1917 | 177 | 17,700 | 177 | 17,700 | 354 | 35,400 |
| 1918 | 228 | 22,800 | 228 | 22,800 | 456 | 45,600 |
| 1919 | 289 | 28,900 | 289 | 28,900 | 578 | 57,800 |
| 1920 | 350 | 35,000 | 350 | 35,000 | 700 | 70,000 |
| 1921 | 411 | 41,100 | 411 | 41,100 | 822 | 82,200 |
| 1922 | 472 | 47,200 | 472 | 47,200 | 944 | 94,400 |
| 1923 | 533 | 53,300 | 533 | 53,300 | 1,066 | 1,06,600 |

... mention some of the details of that portion of the work carried on by the Church with which our Mission is connected and in which I have included the school conducted by the students of the Women's Higher Bible School in Pyongyang and the third of the schools conducted by students in the Presbyterian Theological Seminary. These schools represent an expenditure of \$1,795 which was provided in most cases by the churches in which the schools were held. Over 15,000 of the children who studied were non-Christians and a total of 1,200 professed to make a personal faith. This of course is only a comparatively small part of the results, not only were many of the children from non-Christian homes brought into contact with Christianity and heard the Gospel for the first time, but many of their parents and other members of the families have been touched and interested and in this respect were contacts it would no doubt regard a number of new groups which have been brought into existence through the personal efforts of the school students. The work done in the past few years of their lives has strengthened their school work and has done much to make them more fully members of the State of the Kingdom of God during the life of the world. It would seem a worthy of every effort in their education, a work which might profitably be added to the total contributions of the Women's Church.

State of the Mission.

The purpose of this report is to secure the information from the Secretary of the Union College in order to include it in this report which therefore is complementary to the Union Christian College in Pyongyang and the Union Christian College in Seoul.

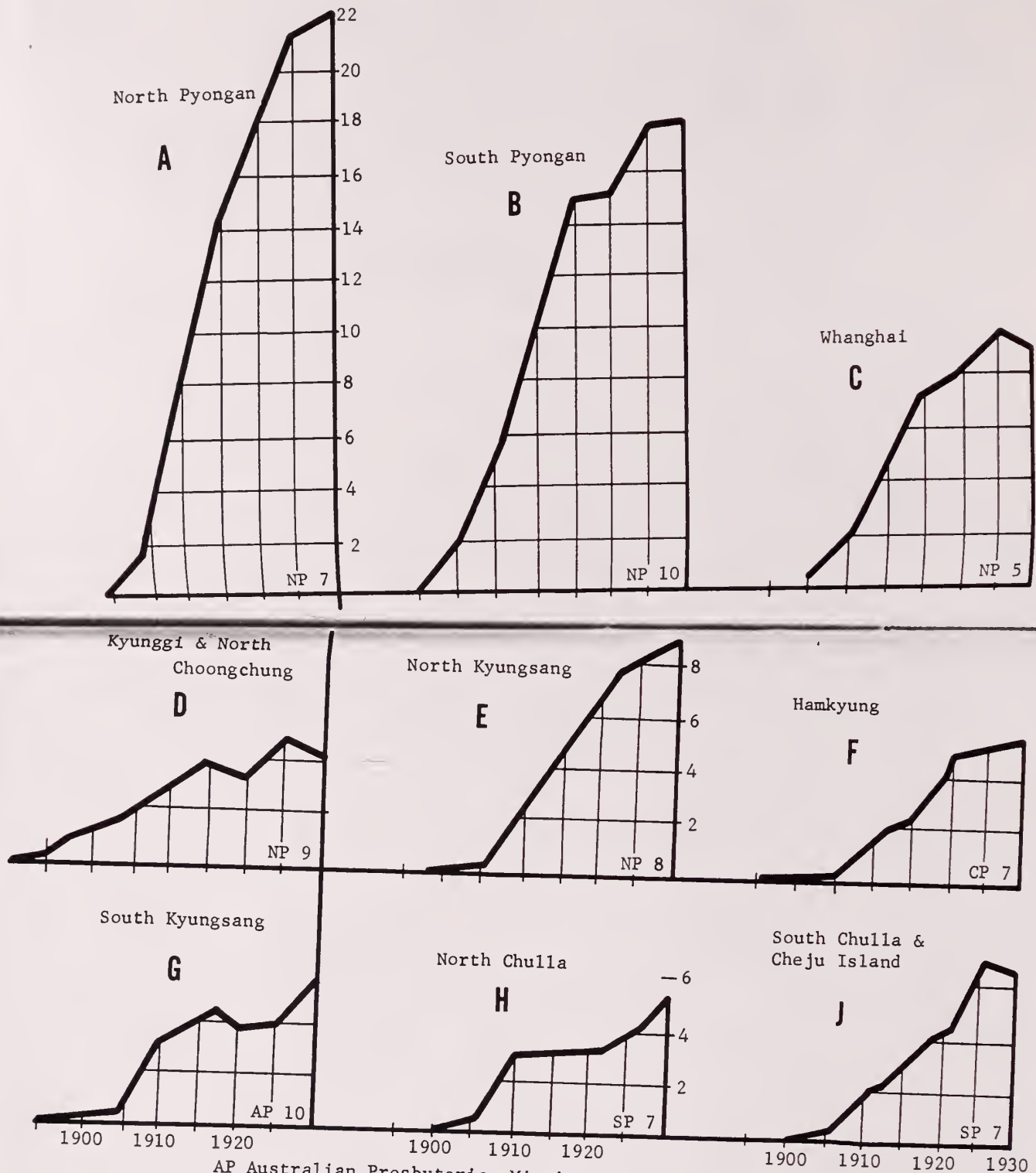
The enrollment of students in the Union Christian College has shown a consistent and rapid increase, growing from only 10 in 1900 to 101 in 1908. The Union Christian College was not started in 1910 prior to which time the Union Christian College held the field alone. Both schools are showing a healthy development as evidenced by the large increase in the number of students enrolled during the last 3 years.

In finances, as is to be expected, the major part of the burden of the work is borne by the supporting missions and all members have to continue to labor for some time to come, and this is the case with all of the work which the Women's Church will do here to the end. Here as in all educational circles, the cost has been greatly increased in recent years, having more than doubled in the last ten years past. However, in our financial matters here too, is the fact that with the rise in the cost there has been a great increase in the size of the field, and a much more needed during the last five years past, and the grants from the Missionary Board will be kept going off.

| | <u>1906</u> | <u>1916</u> | <u>1918</u> | <u>1922</u> | <u>1928</u> | <u>1933</u> |
|------------------------|--------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| <u>Total Income.</u> | | | | | | |
| J.S.C. | 36 | 50 | 51 | 105 | 53 | 137 |
| C.C.C. | | | | 100 | 100 | 104 |
| Total | <u>36</u> | <u>50</u> | <u>51</u> | <u>205</u> | <u>153</u> | <u>241</u> |
| <u>Total Expenses</u> | | | | | | |
| C.C.C. | 1,419 | 1,00,100 | 1,01,000 | 1,00,000 | 1,00,000 | 1,00,000 |
| C.C.C. | | | | | | |
| Total | <u>1,419</u> | <u>1,00,100</u> | <u>1,01,000</u> | <u>1,00,000</u> | <u>1,00,000</u> | <u>1,00,000</u> |
| <u>Fixed Assets</u> | | | | | | |
| C.C.C. | 1,000 | 1,000 | 1,000 | 1,000 | 1,000 | 1,000 |
| C.C.C. | | | | | | |
| Total | <u>1,000</u> | <u>1,000</u> | <u>1,000</u> | <u>1,000</u> | <u>1,000</u> | <u>1,000</u> |
| <u>Working Capital</u> | | | | | | |
| C.C.C. | 1,419 | 1,00,100 | 1,01,000 | 1,00,000 | 1,00,000 | 1,00,000 |
| C.C.C. | | | | | | |
| Total | <u>1,419</u> | <u>1,00,100</u> | <u>1,01,000</u> | <u>1,00,000</u> | <u>1,00,000</u> | <u>1,00,000</u> |

- Stanley S. ...

FIGURE 5
 COMMUNICANT MEMBERSHIP OF THE PRESBYTERIAN CHURCH IN KOREA BY PROVINCE, 1885-1930

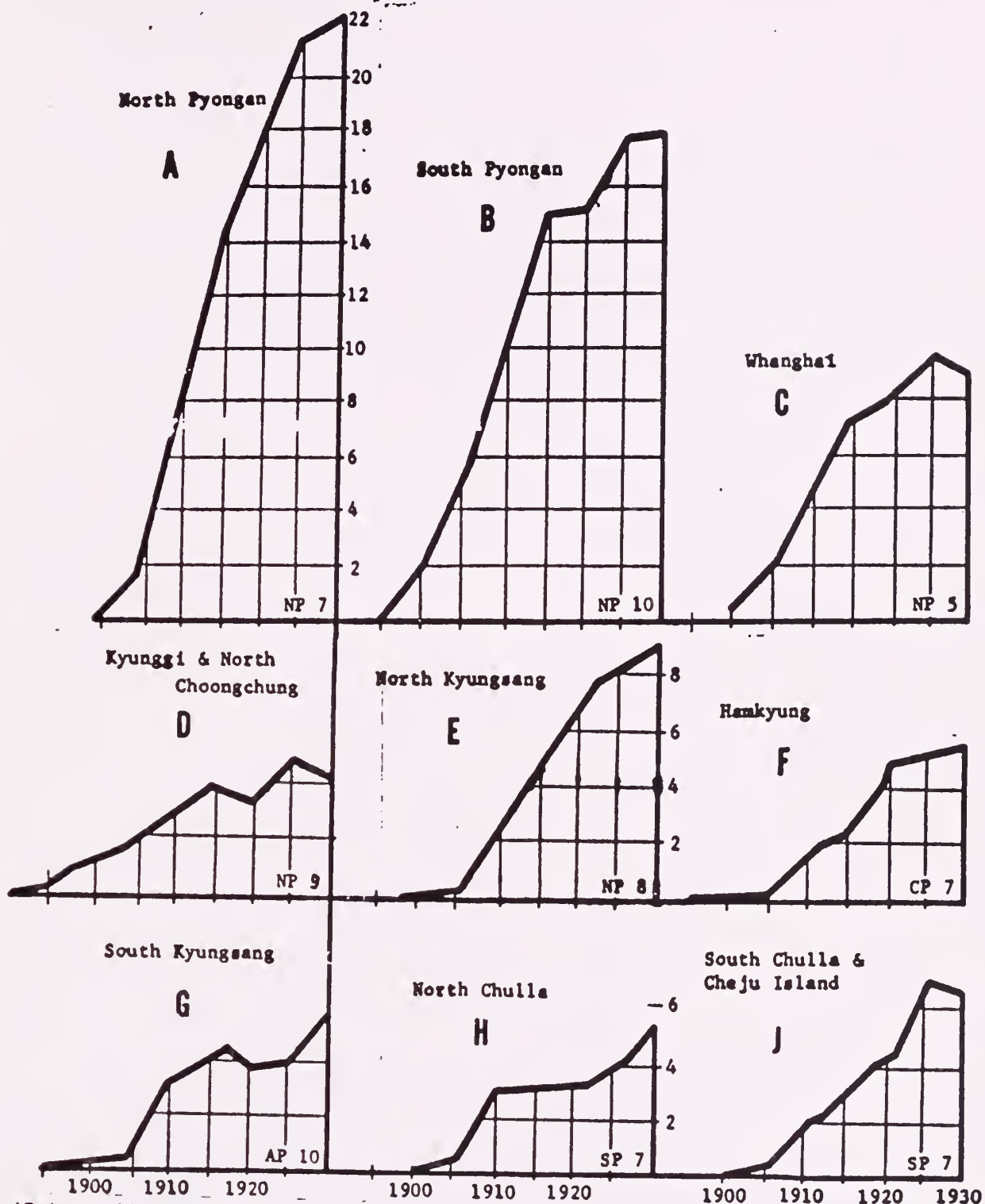


AP Australian Presbyterian Mission
 CP Canadian Presbyterian Mission (now United Church of Canada)
 SP Southern Presbyterian Mission
 NP Northern Presbyterian Mission (now United Presb. Church USA)

Lower right-hand corner figure is number of
 ordained missionaries in each area in 1911.

from Roy Shearer, *Wildfire: Church Growth in Korea*,
 Eerdmans, 1965

Chart 7 : Communicant Membership of the Presbyterian Church
 in Korea by Province, 1885 - 1930



AP Australian Presbyterian Mission
 CP Canadian Presbyterian Mission (now United Church of Canada)
 SP Southern Presbyterian Mission
 NP Northern Presbyterian Mission (now United Presb. Church USA)

Lower right-hand corner figure is number of
 ordained missionaries in each area in 1911.

Source : Shearer, R.E., Wildfire, pp. 82 - 83.

1930

RESEARCH NOTES

Missionaries

CROSS-missionaries agencies, according to a report from the *Directory of Mission Agencies* released by SEPAL (Servico para a América Latina). One thousand missionaries are working in Latin America and 44 are working in 44

of the missionaries working in Spain and 337 are working in the West Indies. The most receiving countries are Argentina and Brazil, while of the missionaries.

SEPAL, C.P. Belo Horizonte, SP, Brazil.

American

AMERICAN missionaries growing more Chinese-American in the last decade. In 1980, the Chinese population doubled while the number

of Chinese-American churches increased 58 percent and the number of Chinese-American Christians increased 79 percent. According to Pang, the main reason is that the Chinese-American church has become more and more limited to the suburban middle-class immigrants.

Adapted from Wing Ning Pang, "An Analysis of the Chinese-American Subcultures," *Chinese in North America*, Nov.-Dec. 1992.

Switzerland's church in crisis

SLIGHTLY MORE THAN half of Swiss Christians believe in life after death and every fourth Swiss Christian is considering leaving the church, according to the research institute Demoscope. Almost three quarters of the Swiss who identify themselves as Christians rarely or never go to church. More than 60 percent do not believe their religion is "the only true faith."

The Swiss magazine *Schweizerische Beobachter* reported that 12 percent of church members have beliefs rooted in nature religions, Far Eastern religions and occult practices.

Adapted from a report in *Lutheran World Information*, 34/1992.

Missionaries from Korea

THERE WERE 2,576 KOREAN foreign missionaries in 1992, according to a report from Global Missionary Fellowship. This is an increase of 57 percent from 1,645 in 1990. The number of Korean missionaries has expanded almost 24 percent a year from 199 missionaries in 1980.



Taken from *Bridging Peoples*, Vol. 12, No. 2, 1992.

The church in Ireland

CHURCH MEMBERSHIP IN IRELAND is on the decline. In 1980 almost two thirds (63%) of the population in Northern Ireland were church members; ten years later the figure had dropped to 56 percent. The decline in the Republic of Ireland was less pronounced, dropping from 85 percent to 81 percent over the same ten-year period. The overall decline masked gains by the independent house church movement.

ed Research and ter (MARC) is a ion International. ing vision and em- ong those who are gospel to the

MARC newsletter

Number 93-1 March 1993

Director & Publisher Bryant Myers

Editorial Consultant John A. Kenyon

Designer Richard Sears

woman's work; administers discipline; guards its prerogatives carefully; at the same time it cooperates most cordially and fraternally with the missions laboring side by side with it for the accomplishment of the big task of evangelizing the 20,000,000 of Korea's population. Only one-fortieth of the people are as yet Christian.

A Marvel of Modern History

In a period of forty years a thousand Christian churches have been established in Korea. The growth of the Christian communities, the early naturalization of Christianity in the Korean environment, and the far-reaching influence of the religion on the thought and life of the people, have been remarkable, and the present day Korean is awakening under the influence of Western culture. One has only to walk through the streets of certain cities on any Sunday and notice the number of closed business shops to understand something of the great impact that Christianity has made on this land. Christian progress in Korea is partly indicated by the following statistics taken from "The Korean Mission Year Book" for 1928:

| | |
|--|-----------|
| Total missionaries..... | 491 |
| Churches or groups..... | 4,147 |
| Communicants or full members | 111,134 |
| Catechumens or probationers | 64,697 |
| Baptized children | 22,039 |
| Other adherents | 58,318 |
| Sunday Schools, adult and primary | 4,763 |
| Sunday School scholars..... | 220,335 |
| Teachers in Sunday Schools. | 14,370 |
| Bible Classes (four days or longer | 3,285 |
| Bible Class attendance, men. | 49,218 |
| Bible Class attendance, women | 60,667 |
| Korean contributions, 1927, yen | 1,245,757 |
| Korean contributions, 1925, yen | 1,147,149 |

The average gain in number of communicants was an average of 24 per cent, while the average gain in giving was 250 per cent.

—Dnyanodaya.

National Presbyterian Church of Korea

The National Presbyterian Church of Korea has been organized eighteen years. It is a thoroughly self-respecting, independent Church; has adopted and revised its own standards; and incidentally has developed a group of constitutional lawyers fully able to hold their own with the sargons of Presbyterianism, whether in Scotland or the United States. It faces its responsibilities unafraid; ordains its workers, conducts its mission work at home and abroad; handles its finances; encourages its

Missionary Review of the World, April, 1932, pages 244-245.

Swallow
Korea Moffett - 1915

celebrated with Dr. Moffett, Dr. Swallow's wife

At 25th anniversary, ^{home} tells story of boyhood. Climbed on rock in cornfield near ~~Madison~~.
Cried - "Someday, I want to preach to a crowd of people as big as this cornfield - as
many people as there are cornstalks in this field." It has come true in Korea. In fact
there are as many people here in this church right now.
- Told by Rev. Lee Tae Joon, who was present. Seoul, 1965

KOREA

Korea Mission (Pres. North)
Statistics: ~~Pyeongnam~~ ~~Station~~ 1890-1912

| | Baptized adults | Adherents | Contrib. in US ^d |
|------|-----------------|-----------|-----------------------------|
| 1890 | 200 | - | |
| 1895 | 400 | | |
| 1897 | 1,000 | 1,200 | |
| 1900 | 3,500 | 3,750 | |
| 1901 | | | |
| 1902 | | | |
| 1903 | | | |
| 1904 | | | |
| 1905 | 9,500 | 9,700 | |
| 1907 | | | |
| 1909 | | | |
| 1910 | 32,000 | 100,000 | |
| 1911 | | | |
| 1912 | | 82,000 | |

KOREA - Statistics. Pyeongyang Station

Communicate (By. Ac) Adherents

KOREA. Statistics ~~Pyeongnan~~ Station 1910 - 1924
 Communications Dept. Adhesives

| | | |
|------|--------|---------|
| 1910 | 32,000 | 100,000 |
| 1912 | 40,000 | 80,000 |
| 1914 | 45,000 | |
| 1915 | 45,000 | 110,000 |
| 1916 | | |
| 1917 | | |
| 1920 | 52,000 | 115,000 |
| 1922 | | |
| 1924 | 64,000 | 130,000 |

STATISTICS

Board of Statistics

Board Mission

- Budget
- - - Admissions
- - - Contributions - U.S. Dollars



KOREA (1860-1914)

Membership (baptized) - 1902 = 14,000; 1912 = 68,000. Slowing since 1910 by 2nd Empire in Manchuria.

John R. Malt, ed, The Continuation Committee Conference in Asia 1912-1913. (N.Y. Continuation Comm., 1913), 390.

TABLE OF STATISTICS OF THE KOREA MISSION

FOR ONE YEAR.

| I. Name of Station | Seoul. | Fusan. | Pyeng Yang. | Taiku. | S |
|--|------------------|------------------|------------------|------------------|---|
| II. When Established | 1884 | 1891 | 1895 | 1899 | |
| III. Population of Field | 600000 502000 | 370000 420000 | 300000 270000 | 908000 750000 | |
| IV. Missionaries Men | 10 | 4 | 12 | 7 | |
| 1. Ordained (Total) | 7 | 3 | 10 | 4 | |
| (a) Evangelists | 4 | 3 | 6 | 4 | |
| (b) Educators | 3 | — | 4 | — | |
| (c) Physicians | — | — | — | — | |
| (d) Others | — | — | — | — | |
| 2. Unordained (Total not including Physicians) | 1 | — | 1 | 1 | |
| (a) Evangelists | — | — | — | — | |
| (b) Educators | — | — | 1 | — | |
| (c) Physicians | 2 | 1 | 1 | 2 | |
| (d) Others | 1 | — | — | — | |
| V. Missionaries, Women | 14 | 4 | 14 | 7 | |
| 5. Wives (Total) | 9 | 3 | 9 | 5 | |
| (a) Physicians | 2 | — | 1 | — | |
| (b) Educators | 3 | — | — | — | |
| (c) Others | 4 | 3 | 8 | 5 | |
| 2. Single Women (Total) | 5 | 1 | 5 | 2 | |
| (a) Physicians | — | — | — | — | |
| (b) Evangelists | 2 | — | 2 | 1 | |
| (c) Educators | 2 | 1 | 2 | — | |
| (d) Nur-es | 1 | — | 1 | 1 | |
| (e) Others | — | — | — | — | |
| VI. Assistant Missionaries (Employed)... | — | — | — | — | |
| (not to be reported in IV and V.) | | | | | |
| VII. Native Evangelistic Workers, Paid. (Total) | 44 | 16 | 137 | 28 | |
| (Either foreign or native funds.) | | | | | |
| 1. Ordained Preachers (Total) | 2 | — | 7 | 1 | |
| (a) Pastors | 2 | — | 7 | 1 | |
| (b) Missionaries | — | — | — | — | |
| (c) Others | — | — | — | — | |
| 2. Unordained Preachers (Total) | 17 | 10 | 57 | 15 | |
| (a) Helpers | 13 | 7 | 49 | 14 | |
| (b) Evangelists | 4 | 3 | 4 | 1 | |
| (c) Number of Licentiates, if any, included in (a) and (b) | — | — | 4 | — | |
| 3. Women Workers | 13 | 2 | 63 | 6 | |
| (a) Bible Women | 4 | 2 | 7 | 6 | |
| (b) Women Helpers | 2 | — | 44 | — | |
| (c) " Evangelists | 7 | — | 12 | — | |
| 4. Others | 12 | 4 | 10 | 6 | |
| (a) Colporters | 12 | 3 | 9 | 6 | |
| (b) Ho-pital Evangelists | — | 1 | 1 | — | |
| (c) Any Others. Specify | — | — | — | — | |
| VIII. Native Evangelistic Workers, Unpaid. (Church Officers) | | | | | |
| Total (Making allowance for those enrolled more than | | | | | |

| once.) | 354 | 307 | 1700 | 629 |
|---|-----|-----|------|-----|
| 1. Ordained | 9 | 4 | 60 | 5 |
| (a) Elders | 7 | 4 | 54 | 5 |
| (b) Deacons | 2 | — | 4 | — |
| 2. Unordained | 345 | 303 | 1640 | 624 |
| (a) Licentiates | — | — | — | — |
| (b) Leaders | 75 | 79 | 390 | 172 |
| (c) Deacons | 274 | 111 | 769 | 210 |
| (d) S. S. Teachers | 226 | 126 | 1700 | 261 |
| (e) Other Officers (Quon, Chal, Sa, Chul, Pan, Jang, Siv) | | | | |

1161

Oct 18 1911
Dr. Brown

OF THE PRESBYTERIAN CHURCH IN THE U. S. A

TO MAY 31, 1911.

| yen Chun. | Chai Ryung. | Chung Fu. | Kang Kai. | Anfong. | Totals for 1 year to May 31, 1911 | Totals for 18 mo to Nov. 30, 1910 | Totals for 1 year to May 31, 1910 | Totals for 11 mo to May 31, 1909 | Totals for 1 year to May 30, 1908 |
|------------------|------------------|------------------|------------------|------------------|-----------------------------------|-----------------------------------|-----------------------------------|----------------------------------|-----------------------------------|
| 400000 542000 | 415000 413500 | 300000 290000 | 300000 275000 | 450000 570000 | 4133000 4785000 | 3985000 | 4102326 | 5750884 | |
| 6 | 5 | 4 | 3 | 3 | 54 | — | 39 | 35 | |
| 6 | 5 | 3 | 3 | 3 | 44 | 44 | — | — | |
| 4 | 4 | 3 | 2 | 3 | 33 | — | — | — | |
| 1 | — | — | — | — | 8 | — | — | — | |
| 1 | 1 | — | 1 | — | 3 | — | — | — | |
| — | — | — | — | — | 3 | 3 | 3 | 3 | |
| — | — | — | — | — | 2 | — | — | — | |
| — | — | 1 | — | — | 7 | 7 | 10 | 9 | |
| — | — | — | — | — | 1 | — | — | — | |
| 9 | 6 | 4 | 3 | 2 | 63 | — | — | — | |
| 6 | 4 | 3 | 3 | 2 | 44 | 45 | 42 | 40 | |
| 1 | — | — | — | — | 4 | 4 | 4 | 4 | |
| 1 | — | — | — | — | 3 | — | — | — | |
| 4 | 4 | 3 | 3 | 2 | 37 | — | — | — | |
| 3 | 2 | 1 | — | — | 19 | 17 | 20 | 14 | 1 |
| — | — | — | — | — | — | — | — | — | — |
| 1 | 2 | 1 | — | — | 9 | — | — | — | — |
| 1 | — | — | — | — | 6 | — | — | — | — |
| 1 | — | — | — | — | 4 | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| 60 | 51 | 14 | 13 | 11 | 374 | 280 | 351 | 301 | 21 |
| 7 | 3 | 1 | 2 | — | 23 | 23 | 10 | 6 | — |
| 7 | 3 | 1 | 2 | — | 23 | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| 40 | 35 | 5 | 5 | 4 | 188 | 166 | 201 | 146 | 12 |
| 26 | 28 | 5 | 5 | 4 | 151 | — | — | — | — |
| 11 | 7 | — | — | — | 30 | — | — | — | — |
| 3 | — | — | — | — | 7 | — | — | — | — |
| 12 | 4 | 2 | 4 | 1 | 107 | — | — | — | — |
| 2 | 2 | 2 | — | 1 | 26 | 39 | 32 | 39 | 2 |
| 8 | — | — | 4 | — | 58 | — | — | — | — |
| 2 | 2 | — | — | — | 23 | — | — | — | — |
| 1 | 9 | 6 | 2 | 6 | 56 | 52 | 108 | 110 | 6 |
| — | 8 | 5 | 2 | 4 | 49 | — | — | — | — |
| — | 1 | 1 | — | — | 4 | — | — | — | — |
| 1 | — | — | — | 2 | 3 | — | — | — | — |
| 1866 | 698 | 83 | 375 | 296 | 6368 | — | — | — | — |
| 16 | 22 | — | 1 | — | 117 | — | — | — | — |
| 16 | 22 | — | 1 | — | 109 | — | — | — | — |
| — | — | — | — | — | 6 | — | — | — | — |
| 1850 | 676 | 83 | 374 | 296 | 6155 | — | — | — | — |

RECEIVED

OCT 18 1911

Dr. Brown

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

TO MAY 31, 1911.

| Yen Chun. | Chai Ryung. | Chung Fu. | Kang Kai. | Anfong. | Totals for 1 year to May 31, 1911 | Totals of 18 mo to Nov. 30, 1910 | Totals for 1 year to May 31, 1910 | Totals for 11 mo to May 31, 1909 | Totals for 1 year to June 30, 1908 |
|-----------|-------------|-----------|-----------|---------|-----------------------------------|----------------------------------|-----------------------------------|----------------------------------|------------------------------------|
| 400000 | 415000 | 300000 | 300000 | 450000 | 4133000 | 3985000 | 4102326 | 5750884 | |
| 6 | 5 | 4 | 3 | 3 | 54 | — | 39 | 35 | 30 |
| 6 | 5 | 3 | 3 | 3 | 44 | 44 | — | — | — |
| 4 | 4 | 3 | 2 | 3 | 33 | — | — | — | — |
| 1 | — | — | — | — | 8 | — | — | — | — |
| 1 | 1 | — | 1 | — | 3 | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| — | — | — | — | — | 3 | 3 | 3 | 3 | 1 |
| — | — | — | — | — | — | — | — | — | — |
| — | — | — | — | — | 2 | — | — | — | — |
| — | — | 1 | — | — | 7 | 7 | 10 | 9 | 8 |
| — | — | — | — | — | 1 | — | — | — | — |
| 9 | 6 | 4 | 3 | 2 | 63 | — | — | — | — |
| 6 | 4 | 3 | 3 | 2 | 44 | 45 | 42 | 40 | 37 |
| 1 | — | — | — | — | 4 | 4 | 4 | 4 | 4 |
| 1 | — | — | — | — | 3 | — | — | — | — |
| 4 | 4 | 3 | 3 | 2 | 37 | — | — | — | — |
| 3 | 2 | 1 | — | — | 19 | 17 | 20 | 14 | 10 |
| — | — | — | — | — | — | — | — | — | — |
| 1 | 2 | 1 | — | — | 9 | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| 1 | — | — | — | — | 6 | — | — | — | — |
| 1 | — | — | — | — | 4 | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| 60 | 51 | 14 | 13 | 11 | 374 | 280 | 351 | 301 | 224 |
| 7 | 3 | 1 | 2 | — | 23 | 23 | 10 | 6 | 7 |
| 7 | 3 | 1 | 2 | — | 23 | — | — | — | — |
| — | — | — | — | — | — | — | — | — | — |
| 49 | 35 | 5 | 5 | 4 | 188 | 166 | 201 | 146 | 124 |
| 26 | 28 | 5 | 5 | 4 | 151 | — | — | — | — |
| 11 | 7 | — | — | — | 30 | — | — | — | — |
| 3 | — | — | — | — | 7 | — | — | — | — |
| 12 | 4 | 2 | 4 | 1 | 107 | — | — | — | — |
| 2 | 2 | 2 | — | 1 | 26 | 39 | 32 | 39 | 26 |
| 8 | — | — | 4 | — | 58 | — | — | — | — |
| 2 | 2 | — | — | — | 23 | — | — | — | — |
| 1 | 9 | 6 | 2 | 6 | 56 | 52 | 108 | 110 | 67 |
| — | 8 | 5 | 2 | 4 | 49 | — | — | — | — |
| — | 1 | 1 | — | — | 4 | — | — | — | — |
| 1 | — | — | — | 2 | 3 | — | — | — | — |

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KOREA

THE ENGLISH CHURCH (1870-1880)

Do. 1954
MORRISON



KOREA

THE ENGLISH CHURCH

1890 - 1954

by

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Secretary of the Korean Mission



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Author's Note

This little book is partly a reprint of one published in 1950, when the Korean war had just broken out. It was published jointly by the Society for the Propagation of the Gospel and the Korean Mission. I take this opportunity of expressing my gratitude to S.P.G. for allowing me to use again much that I then wrote. Corrections have been made and a final chapter added which covers the years until 1954.

I owe much of my historical fact to many different books on Korea, but practically the whole of Part 2 is taken from personal observations and notes made during my visit to Korea in the early months of 1950. For this, and any errors it may contain, I take full responsibility. I add, as an appendix, a few notes on Korean life which cannot be incorporated into a book of this kind, and a second note on the financial responsibility which the Korean Mission shares with the Society for the Propagation of the Gospel. As Secretary of the former, I cannot but make clear the debt which Korea owes to S.P.G.

Events in Korea change rapidly and books soon become out of date. This short story has, perforce, to end just at the moment when anything may happen, for it is the day of Korea's greatest opportunity. I wish, therefore, to commend to readers of this book the quarterly magazine of the Korean Mission, *Morning Calm*, which continues the story in letters from the Bishop and others, who are far better qualified to give it than the author.

D.M.



“INASMUCH AS YE HAVE DONE IT
UNTO ONE OF THE LEAST OF THESE
LITTLE ONES”

(Three of the hundreds of Korea's children who are safe in the
orphanages of the Church. Thousands more are still homeless.)

Chapter 1

KOREA

HISTORY

It is only a few years since the question "Where is Korea?" would have been quite usual. Little was known to the average man of the peninsula the size of England and Wales, with its population of thirty millions, which lies between China and Japan and has its land boundary south of Manchuria. So familiar is it now that space need not be wasted on geography and little on history. (In fact, readers who are not interested in history may pass over these next paragraphs).

The Kingdom of Cho-sen (the Land of Morning Calm) traces its mythical history back to 2281 B.C. when Tan-gun is reputed to have "come down from heaven." This fable is only significant because it has lately been taught as a historical fact to Korean children and is the foundation of a growing semi-religious cult. Korea's authentic history begins in 1122 B.C.—in the dark ages of Europe. In that year she received her first law and order, her earliest civilisation, from one Ki Tse, a cultured refugee from China. The almost barbaric people whom Ki Tse found in Korea are believed to be of Mongolian stock. If this is so they have preserved their racial characteristics over the centuries, for to-day they bear little resemblance to their Chinese or Japanese neighbours.

Gradually Ki Tse's dynasty divided into three—the Kingdom of Coral in the north, Silla in the east and Pekche in the west. The Silla dynasty in particular has left its mark on Korean art and culture. In 200 A.D. came the first invasion by Japan, important for at least one reason. Just as centuries later the Church in Korea gave gifts to the rest of the world, so in 400 A.D. Korea gave gifts to Japan. Chinese art and writing reached Japan through Korea at this time, and Korean missionaries first took Buddhism to that country.

From the early centuries A.D. Korea became "the cockpit of the Far East"—fought over by China and Japan. For two and a half centuries she shut her doors to outsiders and became the "Hermit

Kingdom." When she opened them again in 1880 she was several centuries behind the times, and finally, in 1910, became the vassal of Japan. This rule only came to an end when Japan was defeated in 1945. The subsequent division of the country at the 38th parallel—a division intended by the Great Powers to be solely for the purpose of accepting the surrender of the Japanese troops—is far too well-known to need explanation here. North Korea became a Communist state, South Korea became in due course a free Republic, and the artificial division could not but sow the seeds of future conflict. To many it has been surprising that this did not break out until June, 1950.

RELIGION

China gave the religion of Confucius to Korea in the centuries before Christ. Buddhism came from India by way of China in the early centuries A.D. Native to Korea, with origins before her known history, is a simple animism—nature and spirit worship. All these religions have left their mark. All, one is told, still prevail in Korea, but none of them has any real hold on the millions of her people. Confucius has left his mark on the Korean way of life, Buddha on art and building, but their temples are now very largely museums. Many beliefs and customs are a mixture of all three religions—domestic and marriage customs, laws and systems of thought cannot be traced entirely to any one belief. So it is that Korea has often been described as "a land of no religion"—a country open to receive (as she has received so recently in the north) any new code of ethics which is offered to her. And what of the Christian Church?

THE CHRISTIAN CHURCH

Christianity first reached Korea with the invading Japanese armies in the sixteenth century, but there is no record of conversions at that time. A Jesuit priest was chaplain to the Christians among the Japanese, but the Koreans merely "heard of" this new faith. Later some Korean scholars applied to the Bishop of Peking for Christian teaching—one of them was baptised and returned to Korea, but persecution overcame his converts. Christianity struck at the roots of the ancestor worship of Confucius—it was also a foreign importation which was to beat in vain against the closed doors of the Hermit Kingdom. The Church of Rome had her thousands of martyrs in Korea as she had in Japan, and by 1820 Christianity was nearly extinguished. There is an enthralling letter

addressed by Korean Christians to the Pope in this year—enthral-ling because it might have been written at any time up to 1950. They beg for priests. They say, “We have heard that the Gospel of Christ should lighten far countries, but our own Kingdom appears forgotten.” They pray “that Your Holiness will find means to deliver us from our imminent danger of extinction.” The letter has the authentic ring of one which might be written to the Archbishop of Canterbury at this day! More priests (from France this time) and more matrydoms were the answer to this request, until Korea made a treaty with the Western Powers in 1880 and threw open her ports to everything from the west. All modern missionary activity dates from this time. More missions of the Roman Catholic Church, the Russian Orthodox Church, Methodist and Presbyterian Missions from America and finally our own Church all came to Korea in the last decade of the nineteenth century.

THE ENGLISH CHURCH MISSION

Seen against the background of centuries, sixty-four years is a very short time. Many people still living remember the consecration of the first Anglican Bishop in Korea. Yet we continue to refer to the “sixty glorious years” of our story as if they were the most important in the whole history of Korea. In many ways they are, and here, very briefly, is the great story. Great, though not exactly as the world terms greatness.

The Diocese of Korea started with a Bishop. In this it is unlike other parts of the Mission field where the usual custom is to create the diocese long after the initial work is begun. To this beginning the Diocese of Korea owes her individual character of a “family” grouped round a head. The opening of Korean ports to western trade opened the doors of Korea also to Christianity, but the Anglican Church did not immediately enter them. On either side lay China and Japan, each with already growing Churches. In 1887 the Bishops of these Churches begged the Archbishop of Canterbury to remove the anomaly of having no Anglican mission in the land which lay between, and in 1889 the Diocese of Korea came into being at the consecration of her first Bishop on All Saints’ Day.

Bishop Charles John Corfe was a much loved naval chaplain. He gave up work for which he was supremely fitted for work for which he deemed himself to be quite unfitted. He was called to be the first Bishop in Korea—a sailor to be a landsman, a middle-aged

man to start as a missionary in a country whose language he was too old to learn, a man of regulated life to live as a nomad. Great? Yes, but scarcely as the world terms greatness.

Korea's Bishops have been men of entirely differing characteristics, and they have all left their mark on the Church in that land. Bishop Corfe was the pioneer. To him entirely the Church in Korea owes her foundations. Seven years passed before his first convert was baptised, but these seven years were spent in right planning. So often in the mission field wrong foundations, laid in the fervour of breaking new ground, have been a handicap in the future. To Bishop Corfe, who "saw," as it were, the whole Church in embryo, we owe the fact that this never happened in Korea. Opposed to the often known case of rules and regulations being made necessary by circumstance, the Church in Korea grew into the pattern which from the beginning was in the mind of one man.

In the mind of Bishop Corfe two things were essential for Korea—prayer and men, and in that order. He deferred his arrival in his new diocese for nine months to gain these ends. He was perfectly adamant. "I would rather," he said, "have a list of people who *pray* than of those who *pay*," and he began the "Association of Prayer for Korea" which has always given the Mission its character. Parishes and individuals were thus linked by prayer with Korea, and for sixty years have felt her to be their own. Their love became an intimate and personal thing without which nothing in the future could have been achieved. "First things first" was the stamp which Bishop Corfe set upon the Mission, and all who serve her. For his second need, of staff, the Bishop first enlisted the help of the Community of St. Peter (then at Kilburn). The Sisters began their work in Korea in 1891 and though only one Sister has been there since 1945 the connection with the Community is still unbroken. In a land where a woman counts for little, Bishop Corfe was absolutely right in deeming the approach to her to be best in the hands of a Religious Community. The Sisters worked among Korean women for fifty years. They cared for the children and their example gave birth to the Korean Community of the Holy Cross. St. John the Divine, Kennington, the Bishop's spiritual home in England, was to help to provide priests. From that need grew the "Korean Missionary Brotherhood," in which an assistant priest at St. John's, Fr. Herbert Kelly, undertook to train them. Medical work, which Bishop Corfe saw always to be an essential part of any Church, appears almost to have "happened" from the start, as two doctors were his sole companions when he landed at Chemulpo in 1890, and one of these had joined the Bishop only

on his journey across America. A hospital was built before a church and, far-sighted again, the Bishop asked his beloved Navy to be responsible for the medical side of his Mission. The "Hospital Naval Fund" kept this work going until 1941.

So Bishop Corfe laid the foundations—he never saw the building. Everything that could be needed he foresaw and made possible for his successors. His remarkable book, "The Anglican Church in Korea," sets out, once and for all, the regulations which were to apply to marriage questions, the catechumenate, baptism, the ordering of services and the like. They have never had to be altered—they were an almost inspired plan for things yet to be. Curiously enough the only two things which at the time spelt failure are Bishop Corfe's two great gifts to the whole Church.

In the first number of *Morning Calm*, the Mission's magazine, appeared a small intercession paper. It covered the whole world and put Korea last. It did not at all please Korea's friends in England, and the largeness of the Bishop's outlook alienated some of his supporters. But it was so good that it reached a very wide public and soon became a separate paper. It is now known as the Quarterly Intercession Paper (the Q.I.P.) but its initiation by Bishop Corfe is largely unknown. Again, who knows anything of "The Korean Missionary Brotherhood" which started with such high hopes solely to train men for Korea? Probably very few—but every Churchman knows of the Society of the Sacred Mission at Kelham into which it grew. Fr. Kelly found that his Brotherhood was shaping into a Religious Community and Bishop Corfe waived at once any claim to the services of its members in Korea and so gradually lost his greatest source of supply. It was a failure for Korea, but her second gift to the Church was Kelham. Great? Yes, but not as the world is inclined to term greatness.

Bishop Corfe resigned in 1904. He had, under God, laid foundations never to be shaken, but he wrote "I am hindering rather than helping the work of God among us." His inability to learn Korean prevented him, he felt, from being the leader that the Korean Church now required. Bishop Arthur Beresford Turner, the second Bishop, was a man of entirely different calibre, yet God set him in Korea at exactly the right time. He had been a Mission Priest for seven years, he spoke the language, and he brought into the Church the hundreds of converts who were seeking admission. Good and holy man, his episcopate lasted only five years. He died in 1910, but he had reaped the harvest of Bishop Corfe's sowing.

THE THIRD BISHOP

The years 1910 to 1930 were years of momentous happenings both politically and within the Church and they coincided with the episcopate of Mark Napier Trollope—statesman, scholar, great organiser, great Bishop and almost second founder. He had been the first priest of Bishop Corfe's staff and had baptised the first converts. His knowledge of the country, its customs, art, literature, religions and people was prodigious. To him fell the whole process of consolidation, of building materially and in souls. To him the Church in Korea owes her beautiful Liturgy in her own tongue, her native priesthood, her Religious Community, her Cathedral. In 1910, as has been stated already, Korea became subject to Japanese rule, and Bishop Trollope returned to Korea after his consecration to find himself Bishop of the Japanese Christians in his Diocese as well as of the Koreans. Into the Church must the Japanese be brought, he said, and to them she must minister. So at this time Japanese-speaking priests and lay-workers were added to the staff—of the fruit of their labours we shall speak later.

In 1930 Bishop Trollope came to England for the Lambeth Conference. What was the Church of which he could then speak? First there was a growing native priesthood, of which Kim Mark, the first convert, was the first priest. There was a theological college to train them and there was training for a growing band of catechists and mission-women. There was a tiny beginning of the Religious Life in the young Society of the Holy Cross for Korean women. In 1925 the great Cathedral at Seoul had been consecrated, its building made possible by the generosity of hundreds of parishes and individuals at home. Up and down the country were central mission stations with their churches and resident priests and numerous "chapelries" in outlying villages. This great episcopate was also blessed by a great wave of enthusiasm and increase of support for Korea in England.

Bishop Trollope died suddenly on his way back to Korea after this Lambeth Conference. Bishop Cecil Cooper, who had been a mission priest in Korea for over twenty years, was consecrated in 1931 and the story of the English Church Mission enters upon the chapter of its history which is as yet unfinished.

Chapter 2

THE LAST TWENTY YEARS

“That in all difficulties he may be sustained by the consciousness of the presence of God” runs a prayer set out for Bishop Cooper at the time of his consecration. How great these difficulties have been and how greatly at every turn the prayer has been answered, both for him and for the whole Church in Korea, emerges from the story of his episcopate. This story cannot, however, be written as “history” because it concerns some who are still living.

A diversity of gifts, we have seen, has been brought to the Church in Korea by her Bishops. Bishop Cooper is the great Father-in-God and pastor of souls, coming to his present position just as the Church, consolidated, organised and increasing in numbers, was at her greatest, and with her hope high for the future. The first years saw a steady growth in numbers, especially in the north. Seventeen new chapelries were built in 1932 and 1933, to meet the needs of the new Christians. The Korean priests increased in number to eighteen by 1939. The lovely Cathedral of St. Mary and St. Nicholas—the most beautiful ecclesiastical building in the Far East—set a standard of worship for every other church of the Mission. The Liturgy was used, as it is to this day, without deviation in every place, giving the small Church great strength in uniformity. The Society of the Holy Cross grew and the first Sisters were professed. An orphanage flourished at Sou-won, hospitals at Chin-chun and Yo-ju, a Theological College at Chemulpo, and hostels for Christian school boys and girls in Seoul. Demands for instruction in the Faith could scarcely be met. Only three great difficulties were apparent—they have dogged Bishop Cooper’s footsteps all these years—shortage of men, shortage of money, and the political situation. Of the first two the Bishop said in 1936, “It seems easier to get men to man a tramp steamer going to the Far East than to get ten priests to go to extend the Kingdom of God in Korea, and many Christians at home seem to find it hard to live on an income far greater than that which is sent annually for the whole work of the Church in Korea.” Continual shortage of men and money beset the “thirties” but they were years in which Bishop Cooper built in souls.

Nothing, however, could lessen the tension of the political situation. The Japanese became more and more suspicious of foreigners and the outbreak of the Second World War increased very greatly the anti-British feeling. The very presence of European missionaries became a hindrance to the Church and a danger to the physical safety of the ten thousand Korean Christians. Very reluctantly, but with the certainty that it must be done for the good of his Korean children, Bishop Cooper withdrew his European staff, priests, doctors and Sisters from Korea early in 1941. The curtain fell on Korea for five years. But behind that curtain what was happening? Here was a Church deprived of her Bishop and her leaders, suspect because of her association with foreigners, the very movement of her Korean priests and her people watched and questioned by the Japanese police. To this was added the mental distress of a continued false propaganda. England was conquered, they were told, the English Church at an end, the ultimate return of the Bishop impossible. The story of these years, which might so well have been one of gradual falling away, is one of simple standing firm. Seldom has present steadfastness been seen so obviously as the fruit of a wonderful past. Deprived of leadership the clergy turned to the written word. Bishop Corfe had foreseen that possibility and given them a *vade mecum* for every contingency. Deprived of funds from England, the Church sustained her life on her land investments. Bishop Trollope had provided for that emergency when he put money into land.

Bishop Cooper returned alone to Korea in the spring of 1946. The war with Japan was over, but what would he find? For five years practically no news had reached England of the Church in Korea. Would he find churches derelict, Christians lapsed, priests dead? He found everything in its place. He met with the incredible story of those who had been steadfast in hope when all hope seemed dead. There was, of course, the sombre side. Japan had been conquered and Korea was nominally free, but at what a cost! First, the Church in Korea had lost all her Japanese Christians, who had been repatriated to Japan. With them went three Japanese priests, one of whom, made Bishop after 1941, had been her greatest standby. The Diocese was divided at the 38th parallel, with the U.S.S.R. in control of the north and a U.S.A. military government in control in the south. Everything was prohibitive in price; food and fuel were short and funds from England quite inadequate. Many parishes who had supported Korea for years had transferred their support elsewhere when no news was available. Only once between 1946 and 1950 could Bishop Cooper visit the three Korean priests and the third of his flock north of the

Ordination of two
Korean Priests and
two Deacons by the
Assistant Bishop
(the Rt. Rev. A. E.
Chadwell), 1953.



BISHOPS, PRIESTS, DEACONS AND RELIGIOUS

(below)

British and Korean Priests work
side by side.



The Rt. Rev. Cecil
Cooper, Bishop in Korea
(for nearly three years a
prisoner of the Com-
munists)—returns to his
diocese in 1953.

(below)

Mother Phæbe of the
Korean Society of the
Holy Cross.



38th parallel, only gradually could the English staff return. Even then the staff consisted of only three priests and one Sister from the staff of ten foreign priests and six Sisters who left in 1941. Only one new priest joined the staff in Korea during those years—a second should have sailed at the time of the invasion. No medical work could be restarted because no doctors volunteered for Korea. The land investments, such a support during the war years, were threatened with confiscation by the South Korean Republic and the Bishop was faced with making further calls on the generosity of those at home who were already giving up to the hilt, and had remained so loyal. To get back to normal seemed impossible, even to return to where the Church had been twenty years before seemed unlikely. All this and more faced the Bishop, and must have countered much of his happiness that the Church had at least survived.

But the unachievable was achieved. It is essential that this slow, steady reconstruction from 1945 to 1950 should be realised for it throws light on our hopes for the future. What can be done in one set of recalcitrant circumstances can be done in another. It can and it must be done again now.

The rest of the story can best be told in a series of pictures, which together may give an insight into the months before the Korean War. The first picture is of Easter Day, 1950. The Cathedral is packed for the High Mass with hundreds of men, women and children—the men in their long white coats and trousers, the women in vivid and beautiful colours, babies on back, children held by the hand. The women wear white veils, the veils of the Sisters of the Holy Cross make a patch of black among them. The vestments—the calm, ordered and joyful progress of the Liturgy. Is it possible that this normality has returned in such a short time, that such a happy and “police-free” scene can gather afterwards in the compound? Is it believable that so soon it may be ended once more? The second picture is of the Sisters of the Holy Cross living in their house in the Compound, going quietly about their chosen work for God as if nothing had happened to disturb the even tenor of their ways. Is it possible that a few years before they were being forced to dig trenches and work for the Japanese troops and accept no aspirants? Is it believable that in a few short months they will again be dispersed, persecuted, homeless? Follow also (a rapidly moving cinematograph this time) the Bishop in his jeep, travelling south on a Visitation and Confirmation tour. He stops first at the Orphanage at Sou-won, full again to capacity with little girls. They run out happily to

greet him; they are clothed, fed, and cared for. Is it possible that the Orphanage had been emptied? Is it believable that in two months these same children will be refugees, hiding in the hills? The jeep rattles over the roads towards Chin-chun. With no thought of war each village is mending these roads. Do these people remember that five years before they did this at the point of a Japanese bayonet? Can they realise that they are mending them now to be used by an invading army? Chin-chun lies in a bend of a river. It is a busy little market town. The jeep winds its way through the streets where the ordinary, peaceful buying and selling of rice and vegetables is in progress, and turns into the Church compound. A large and devout congregation assembles, and many are confirmed the next morning. The Bishop eats well of Korean food, he sleeps peacefully in the guest room of the priest's house, he visits the hospital and discusses its re-opening and the hopes of a doctor from England. Does he remember that this congregation was largely dispersed, and has been built up again in such a short time? Can he possibly believe that, in an even shorter space of months, the people of Chin-chun will flee for their lives? On the west coast of Korea is the port of Inchun—or Chemulpo. From a cluster of somewhat delapidated buildings, once Bishop Corfe's first hospital and now the Theological College, a fresh trickle of Korean priests has emerged after five years of dearth. Two were ordained priest at Advent, 1949, two are now preparing for ordination. Here it is easier to believe in the ravages of war because only a few rooms have been restored since the college was occupied by Japanese troops and left derelict. But as Fr. Lee goes quietly on with his training of the future priests, does he foresee that the stream will again be stopped by war, and he himself be among the missing?

Somehow these contrasts of what was, what had been done, and what remained to be done, must be made clear, because they bring us to our last picture. It consists of thousands of Christians of the English Church fleeing south before the invaders—they and many of their priests living as homeless and penniless refugees in the still free area.

Chapter 3

1950—AND AFTER

“Men may hate, fight and slay one another. Others may invent new creeds for directing the world’s future, but in the end we shall know that God alone, His purpose, His will, His kingdom, can triumph.” So said Bishop Cooper as long ago as 1936, when the twice-experienced agony of Korea was yet unknown. How true was this statement is seen very clearly from the last momentous years.

The date is June 25th, 1950. The Bishop is away on a Confirmation tour. He is told that the Communist troops from the north have crossed the 38th parallel and attacked the south. “I see no reason to change my plans,” he says to Fr. Fawcett, who is with him, and he returns to Seoul as the Communist troops enter the city. Forced to leave the country in 1941 it was now his joy that he may remain with his people. The same is true of Fr. Charles Hunt, Fr. Lee and Sister Mary Clare, C.S.P. They all know what will happen—they all choose to stay. Within a fortnight all are arrested and taken north and nothing is heard of them by the outside world for three years. In April, 1953, Bishop Cooper is repatriated to England, via Siberia, and the truth is known at last.

A band of prisoners of many nationalities, diplomats, missionaries, traders, accompanied by American soldier-prisoners, were forced to march north as the U.N. troops pressed towards the Yalu river in October, 1950. On this terrible march hundreds died. Those who fell out were shot. Many who survived the march, short of food and without adequate clothing or medical supplies, died upon arrival at their destination. Among these were Fr. Hunt and Sister Mary Clare. Both died as they had wished in Korea, and their names will be remembered for ever by the Church for which they gave their lives. Fr. Lee, arrested in a different place, disappeared completely. Bishop Cooper survived the march and a further two-and-a-half years of hungry, cold and intolerable

internment. His greatest deprivation was that all news of the outside world was denied and that he could know nothing of what was happening to his people in the south.

What *was* happening? What had happened to the Church in Korea while her Bishop was a prisoner? We left the refugees fleeing south. Definite news came in a month—news on scraps of flimsy paper which are now honoured records—that two British and all but two Korean priests were safe.

Pen pictures will again help us here. Fr. Fawcett, prevented by a cancelled train and a destroyed bridge from following his Bishop to Seoul and into captivity, arrives at Sou-won. Across the rice fields, a modern Pied Piper, he leads the orphanage children to safety in the hills, and joining the refugees he walks 100 miles south to Chong-chu to join Fr. Chadwell. Together they walk, by day and night, to Pusan in the extreme south. Once they get a precarious lift on an ammunition train. Around and with them are countless thousands of refugees. They are of and with the people of Korea in their distress. The next picture is of every Christian who can get there crammed in and round the little church in Pusan—the church a school, dining room and dormitory, but still swept and cleared each morning for the pleading of the Holy Sacrifice. And away, far north in Seoul, in a city from which everyone has fled the old Churchwarden of the Cathedral and his wife, Yi Zacharias and Elizabeth remain. Why? Not because they cannot get away, but because they choose to stay. They live in the crypt of the Cathedral, through two Communist occupations of the city, so that they may be able to say Matins and Evensong together every day, and that the worship of God may never cease in that place. They continue to ring the Angelus in spite of Communist threats. They survive, but nobody knows how.

Hope never died, even when millions were crammed into a few square miles of free country in the south, and slowly the tide of war moved north again. Priests and people returned home—in nearly every case to homes and churches stripped. The Church in Korea licked her wounds, took stock and replanned her future. Remember, please, that this was done not only in poverty, uncertainty and sorrow (nearly every family had some member missing) but at a time when actual survival was in question. 1951 and 1952 were not static, they were years of growth in numbers. In every place where Christians were dispersed they took their chance of evangelism—in refugee camps and in holes in the hills. Not at a time when everything was most hopeful, but when it seemed worst, were the first plans laid for self-support by the Church in Korea.

In 1952 the Korean Christians undertook to pay each year an increasing sum until in 1958 they would be paying entirely for the support of their own priests. "Do the best things in the worst times and hope them in the most calamitous" might well have been their accepted motto.

During the war years one of the great problems was that of the thousands of homeless and destitute children. Come for a moment to Anchung in the central provinces. Here Fr. Pat Augustine has come back to his tiny home and badly damaged church. One day he takes into his house three boys who are starving at his gate. The next day the local authorities bring him a lorry load of thirty-six children, and in a few months he has hundreds. They sleep in the church for a time, but Fr. Pak is not ashamed to beg, and friends in England send money, and buildings go up in haste for a new orphanage. Water has to be fetched from a long distance each day and a well must be dug, costing £100. An unexpected cheque comes in for just that amount. Pure chance? or God's will for the children of Korea? Or come to Pusan, the port at which all the U.N. troops are landed. In 1952 it is still packed to suffocation, and it receives the backwash of the war. It is rife with every vice and evil with which a western nation can infect the east. In its streets and on its open places live hundreds of children—chiefly girls—who are becoming like wild beasts in their struggle for survival. Plans for secular organisations are still largely on paper when Fr. Burrough builds a small shelter from which some of them go out to become again respectable members of society.

The two most important events of these years are still to be told. In 1951 there seemed to be no hope of Bishop Cooper's release and hundreds were awaiting confirmation. Two Korean men were awaiting ordination. So the Archbishop of Canterbury called to England Fr. Chadwell. He was consecrated Assistant Bishop in Korea on S. Andrew's Day, 1951, and returned to Korea early in 1952. Korea again had a Bishop. Possibly the greatest feat of all was the least spectacular—the restarting in 1952 of the training of the Korean clergy. The college at Inchun was now a heap of rubble—a direct hit from a U.N. shell. So to Chong-chu went Fr. Fawcett with four students. Two of these, already partly trained, were ordained at Trinity, 1953. A warden not yet proficient in the language, cramped quarters, no endowments, no books, men who from day to day might be called to the army, and yet a clear five year plan for each student up to the day of his ordination! Again this was "the best things in the worst times,"

FOR CATHEDRAL
OR COUNTRY
CHURCH——

(below) A country church.



(above) The Cathedral of S. Mary and S. Nicholas, Seoul.



——THE HOPE OF THE FUTURE
LIES WITH THE KOREAN PRIESTHOOD



(left and right)
Students at S. Michael's College,
Chong-chu, in preparation for
the Priesthood.



and by 1953 the College was full, its printing press turning out a book a month, its students growing their own food, and, please God, the future of the Korean priesthood assured.

All this, and more, was revealed to Bishop Cooper for the first time when he reached England in 1953. "Is it true that the Cathedral is really unharmed?" were almost his first words. It was true. The Cathedral stands in the middle of the wrecked city of Seoul—a symbol that the Church in Korea cannot be destroyed.

Let us then follow Bishop Cooper as he returns to Korea in November, 1953. What of the future? As the Church in Korea was heir to the martyrs of the sixteenth and seventeenth centuries, so to-day she has renewed her spiritual life from those who have died for her during these past years. Not only Fr. Hunt and Sister Mary Clare, whose bodies lie in North Korea, but also Fr. Lee and two Koreans, Fr. Cho Timothy and Fr. Youn Moses whose death is now presumed. To be worthy of them, and to take their places, four young priests leave England in 1954. Their comradeship brings new hope to those who have borne the burden and are tired. They make possible the new work which could not be begun without them, for everywhere are signs of growth and opportunity. Of these, the Baptisms and Confirmations in 1953 are the earnest, for they are more than in any year in the history of the Church in Korea. The Bishop finds the Sisters back in their Convent in Seoul, able for the first time to accept postulants. He finds two large, happy, but overcrowded orphanages, a Theological College in full swing, and, above all, an Assistant Bishop who has never faltered or lost heart. But he finds hospitals closed—there are no doctors—school hostels closed—they must be rebuilt. Women evangelists must be trained to work among Korean women and there is now no English Community of Sisters to help in this way. Neither does he forget that he returns only to half of his diocese, and that north of the 38th parallel wait thousands of his people. The day may soon come when he can go once more to the help of the two Korean priests who are in North Korea, and with whom there has been no contact since 1945. Uncertainty still, problems innumerable, but unmistakably a "day of the Lord."

The quality of the faith of the ordinary Christians in Korea is something which has to be seen to be understood. Nobody who has seen a congregation at prayer can fail to see that the English Church in Korea has something to give to the rest of the Anglican Communion. She has already given her missionaries in sending back to Japan her Japanese priests and people. She holds no watered-down Faith—she must make her contribution to the

world. Above all, she must draw into her fold the millions of her own people who are still outside. Less than two out of every hundred Koreans are Christians of any denomination; yet what hope for the future has a non-Christian Korea?

Korea stands at one of the strategic points of the world. Two great ideologies still face each other across her fields and mountains. Where the war for the things of God is at its height, the Church must be most strong. The secular world is united in its agreement that what has been destroyed in our war for freedom must be replaced, and millions of pounds will be spent in the next ten years on material aid to Korea. She has no spiritual resources to prevent her using all these material aids for her own destruction. We, who reckon our help in prayer and pence, yet hold in our hands the greatest gift which we can give to Korea—the Catholic Faith.

Appendix

KOREA

The country lies, geographically, at about the same latitude as Madrid and southern Italy. It is more mountainous in the north but is, very roughly, a series of mountains and valleys right down to the extreme south. The climate is rather colder than England in the winter, with snow generally in December, and considerably hotter in the summer. The rainy season in July and August is humid and unpleasant, but the climate is never tropical. The staple food is rice, and the country is predominantly agricultural. "The industrial north" is a mis-statement, except that in North Korea are large hydro-electric works, gold mines, some coal and some growing industries. There are, however, industries also in South Korea.

ARCHITECTURE

Korean houses and churches are built of mud or mud and brick. They have thatched or tiled roofs. The curved roofs of the tiled houses are unique to Korea, and appear in all her most ancient buildings. The houses are heated by fires under the stone floor, which are covered with a waxed paper. The Korean family sits and sleeps on the floor, bedding consisting of padded mattresses and quilts. The cities and large towns have, of course, many western buildings and all western means of transport.

DRESS

Korean dress is entirely unique. Men wear long white cotton trousers and white coats, the black straw "top hat" distinguishing them the world over. The dress of the women consists of a long, full, high-waisted skirt and a short jacket; white or pale colours for the married women, bright colours for the unmarried women and girls. School children wear still the uniform into which they were put by the Japanese, black with a military-looking cap for the boys, black skirt and white blouse for the girls. Shoes are never worn in house or church, so they are of the style which is easily kicked off at the door. Padded socks are worn inside the shoes and are kept on in the house.

LANGUAGE

Korea is one people and one race. North and South Koreans are not two differing peoples, and they all speak the same language, inherit the same traditions and have the same customs. The language dates from the fifteenth century in its written form, and unlike the picture language of China it is phonetic and alphabetical.

FINANCIAL RESPONSIBILITY FOR THE CHURCH IN KOREA

The Diocese was founded, and existed for many years, on an annual grant of £600 from S.P.G. S.P.G. still gives an annual block grant to Korea which pays the salaries of European missionaries. As the needs of Korea grew, and since the S.P.G. grant could not at that time be increased, the Korean Mission Association came into being, which now provides for the native work and salaries, for all the work among the children, the upkeep of churches and any new commitments. It is fairly obvious that Korea could not do without either of these sources of income, and that both are likely to be called upon to send more money than they can produce in the near future. The Korean Mission offers a channel through which those who have an intimate and personal connection with Korea can give if they so choose, and exists very largely to make known the news from and needs of the Church in Korea. S.P.G. provides a way by which those who prefer to give their alms for Korea through her General Fund can do so. It should perhaps be remembered that she is committed to her grant to Korea whether money sent in is specifically earmarked for that Diocese or not, and that therefore no contributions given hitherto to the S.P.G. General Fund should be diverted from this. It should also be remembered that money diverted from the Korean Mission to S.P.G. does not increase the block grant, and so is lost to Korea.

(Cover picture)

Church of S. Peter and S. Paul, Kang wha

(Drawing by R. H. J. Rowbotham)



Price: One Shilling

Six New Churches Everyday

Korean Church Growth



Dr. Joon Gon Kim

Asian Perspective 17



Six New Churches Everyday

Korean Church Growth

"Six new churches everyday in Korea? Is it not every year?" It is impossible to believe it. Yes, it is impossible with men but it is certainly possible when the people of God depend on the power of the Holy Spirit and faithfully witness to others. What are reasons for this fast church growth in Korea?

Historically, Korea like China and Japan has Buddhist and Confucius traditions. The Korean people have a unified language and culture among 50 million people including 36 million in South Korea. The Korean Culture and Information Ministry announced that the religious population in 1977 totaled 27,368,000 (77%) of all South Koreans which is divided into four major categories: 12,907,000 Buddhists (36%), 5,001,000 Protestants (14%), 4,723,000 Confucianists (13%), and 1,094,000 Roman Catholics (3%).

One of the distinctives of the spiritual climate in Korea is its unprecedented open door for the preaching of the Gospel. The Holy Spirit is the Author of church revival and the Lord Jesus Christ has the key to open what no one can shut and to shut what no one can open (Rev. 3:7, 8). Therefore, all praise and glory must be given to the Lord.

The Korean field is white and the harvest is ready. Indeed, the wind of the Holy Spirit is blowing and the season of Christ has come to this land. Korean youth see visions and Korean old men dream dreams.

I. People in Rural Villages

The receptivity ratio in response to the Christian message in the rural villages has greatly increased in the last several years. Our students are sent two-by-two to remote villages in summertime to share the Gospel. According to their reports, 80% of the farmers who heard the Gospel

this summer responded positively to receive Christ, as against 40% two years ago. This report was compiled from 1,800 students sent by teams to the remote villages.

II. Gospel Saturation in every segment of Korean Society

No matter where it is, some attempt to saturate that group with the good news of Jesus Christ can be noticed. For example, a national football champion, Lee Young Moo, is always seen kneeling down on the ground publicly with his hands folded in prayer during the game, whenever his ball shoots for the goal. Even though this gesture looks funny to some spectators, his sincere wordless testimony has touched millions of hearts through the 3 million TV sets. Now he is heading up a church composed of top National Christian athletes who have joined him to witness for Christ throughout the nation.

About 100 top Christian movie stars, TV personalities, comedians and singers in Korea have started a church and they are openly sharing their Christian faith before the people. Numberless such teams and groups have been formed to share their faith with their colleagues in the same professional field. Doctors, lawyers, businessmen and others have started their own groups. Small Bible study groups are springing up in offices, homes, campuses, classrooms, factories and villages.

III. "Wildfire" Church Growth in Korea

According to the latest statistics, 6 new churches are born every day in South Korea.

In the November 7, 1978, issue of CHRISTIAN WEEKLY some church growth statistics were reported. I felt it worthy to call your attention to just one denomination.

The Haptong Presbyterian Denomination has established 1,200 new churches in 2 years, since January 1976 --meaning almost 2 churches are established each day on the average. They had 2,484 churches in January 1976 and now have 3,684. Their membership has almost doubled over this period of time, from 680,000 to 1,100,000. This gigantic growth started with their launching of a 10,000 New Churches Planting Project. This idea and strategy came from the Korean Campus Crusade for Christ.

In the year 1972, we trained 14,100 village school teachers and young potential Christian village leaders from 11,200 villages. These trained workers started Sunday school and cell groups. It was so successful that 17 groups grew into self-supporting churches in the first year.

The Full Gospel Central Church in Seoul which has more than 70,000 members with 5,000 home cell groups is another excellent example of rapid church growth. This local church has grown 531.9% from 7,750 members in 1967 to 70,000 in 1978. Rev. Cho Yong-Gi trains his lay people to witness to others. Prayer and support could come from either individual Christians, the church women's auxiliary, the Sunday school, etc.

So with this strategy I asked the General Secretary of the Haptong Presbyterian Denomination to invite 30 of its key denominational leaders to Onyang Hot Spring for a planning retreat. Initially, they were not interested. It is an idea of spiritual adoption and they were not quite prepared. Upon my explanation, they decided to launch the 10,000 New Churches Planting Project that night and to obtain a full-time staff for that project.

Many church denominations have adopted this Project,

some planning for 5,000 new churches and some 10,000.

IV. Korean Army Revival

Some years ago there was a regiment in charge of the Demilitarised Zone area. This regiment, constantly plagued by accidents, was called the "accident regiment." The commander preformed all kinds of superstitious religious rites and rituals, offering pigs and oxen to appease the spirits but things got worse. The commander was replaced, but the situation never changed. Finally a Christian colonel was appointed commander. Upon arrival, he had all commanding officers under him worship God, pray, preach and listen to the Word of God. He did likewise for all the soldiers. Then the accidents began to decrease and the regiment was renamed the "Joshua Regiment."

This story was reported to Gen. Han Sin, the supreme commander, a Buddhist, desperately looking for ideological and spiritual armament as a fighting force against the communists. He started a campaign called "Religionization Movement of the Korea Army." All soldiers were recommended to adopt any one of these religions--Buddhism, Catholicism, or Protestantism. Most of the soldiers chose to be Protestants. Since then, the accident ratio dropped by 24%. Sixty percent of the Korean army has become Christians. One third of them are discharged from the army every year.

Now it has been clearly recognized among Korean leaders that Christ is the best force to defeat Karl Marx. Korea is in political crisis. Militant communists are right across the 38th Parallel in North Korea. We are struggling for survival. On the other hand, the crisis is a challenge and opportunity--an opportunity for Christians. In the midst of insecurity, the

Holy Spirit drives Koreans to Christ. Korean people are a communist-immunized antibody and Christ-infected body.

Five thousands pastors have been commissioned by the army to preach to the 2,700,000 reserve army once each week. Every district police station invites pastors to preach to their police force once a week. For the past few years, there has been more demand to hold prayer breakfasts. We hold an annual national prayer breakfast attended by approximately 600 leaders--national, government congressional, educational, business, military, and diplomatic corp. The idea is to allow 300 Christian leaders to have an opportunity to make contact with 300 top national secular leaders in a specially warm atmosphere. People are open and often feel sorry they cannot say they are Christians when asked about their faith. The Korea spiritual climate is ripe and hungry for Jesus Christ.

Top leaders including presidents of universities, governors, congressmen, cabinet members, etc, have several Christians assigned to pray for them.

V. Church Growth Statistics

In July 1974, one month before Explo'74, 1,000 students were sent randomly out to 1,000 churches in various cities in Korea and 1,000 church bulletins were collected.

One year later after Explo'74, in July 1975, another 1,000 bulletins were collected and the results show a 33% increase in church attendance and a 64% increase in church offerings. This means the Korean church increased by one million people one year after Explo'74.

The Christian population in 1974 was 3 million; and 4 years later in 1978 it grew to 7 million. This means that Christians were added to the Korean church at an average rate of 1 million per year.

From 1945 (World War II) to 1973, the average annual church growth rate was 6 to 12%. But between 1974 and 1975, there was a 33% increase. Training makes the difference! The Billy Graham Association and many other Christian organisations contributed significantly to this growth. However, training was clearly the key.

Six years ago in 1972, Soong Hee Methodist Church in Inchan City pastored by Rev. Lee Ho Moon, had 250 adults in its congregation prior to receiving this training. Six years later, the congregation grew to 3,800 adults (or 8,000 including children.) Rev. Lee testifies that this growth is due to the training that his congregation received. Many churches in Korea have had this experience. Let us give God all the glory and praise for what He has done.

VI. Spiritual Readiness and Openness

The following are the key reasons for the spiritual readiness and openness we observe in Korea today:

1. Prayer - Every movement of God down through history has been preceded by prayer. Almost every Korean church holds early morning pre-dawn prayer meetings and Wednesday night prayer meetings which are solidly attended. The Korean church is a praying church. In Lev. 6:13, God's Word says, "The fire must be kept burning continuously on the altar; it is not to go out." This has motivated many Christians to pray and fast. Therefore, the Korean church fire of prayer has been kept burning. One the mountain tops, cities, and caves you can see thousands of Christians praying for their nation. During Explo'74, 500,000 Christians prayed all night for their nation.

2. Enthusiasm, Commitment and Dedication

Without enthusiasm, nothing happens. The Holy Spirit cannot use lazy Christians.

God's 100% and man's 100% must go together

God's best and man's best must go together .

God's burning heart and man's responding to

God's burning must go together.

Communism has 4 totals -

- 1) total acceptance
- 2) total commitment
- 3) total discipline
- 4) total action

The least communist member or beginner denounces all his personal property. Christians need these totals in their relationship with God.

Korean Christians passed the test of these totals: -

- a) They pray with enthusiasm
- b) They witness with enthusiasm
- c) They attend church meetings with enthusiasm
- d) They give sacrificial financial support with enthusiasm.

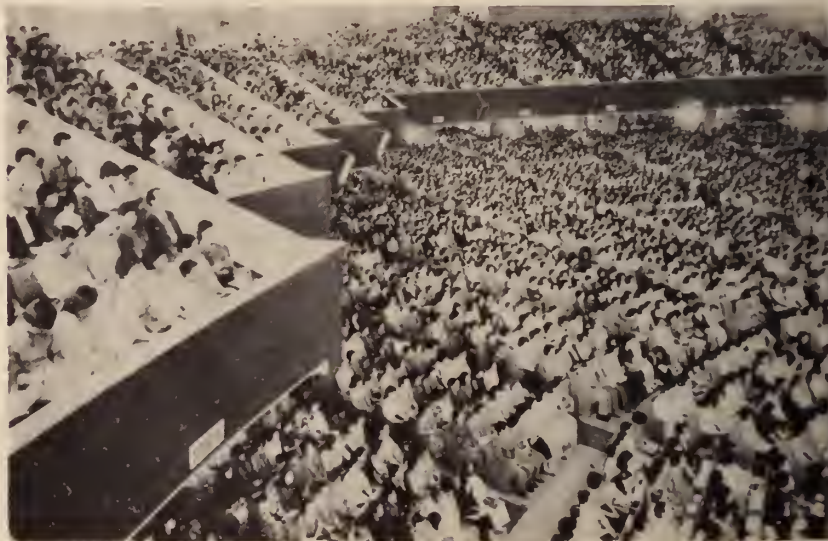
According to the Nevius Indigenous Principles of Method of Missions, the Korean church has systematically preached tithing to Christians to support the church and consequently many Christians practice tithing.

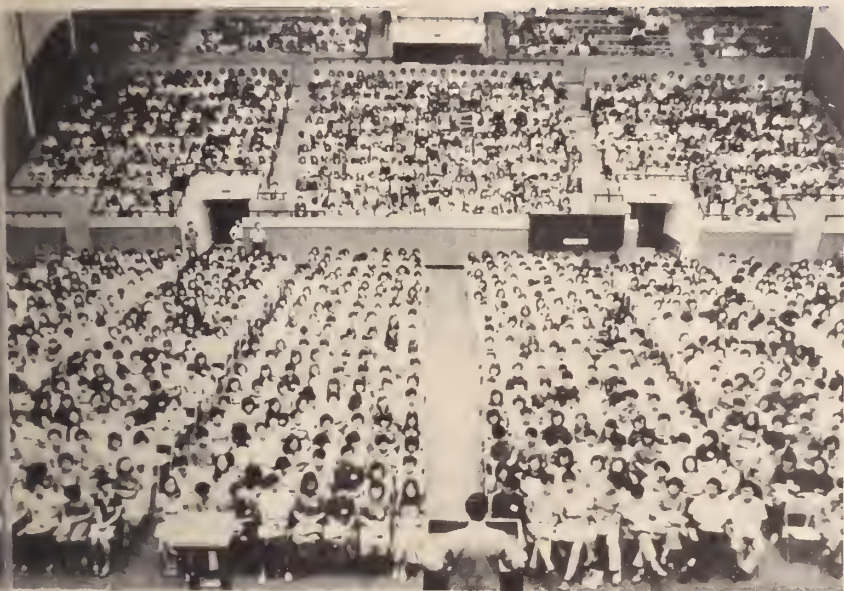
For example, Rev. Kim Ik Do was a very well known Korean evangelist whom we call the "Billy Graham of Korea." When he preached in an evangelistic campaign, the people were so moved and blessed by the Holy Spirit that they gave just what they had. At one time when the offering was collected he

Dr. Joon Gon Kim and
the Korean CCC Building
(17 stories)



Full Gospel Central Church in Seoul has 70,000 members and 500
Sunday morning.





One of the lay training sessions for "Korea for Christ" evangelism.
cell groups. The 10,000-seat sanctuary holds 4 services every



was surprised to find many personal items in the offering boxes.

There were 200 finger rings, 22 silver and gold watches, 200 silver ladies' hairpins, and \$17,000 in cash. Other Christians did not have so much to give so they brought their grains and clothes to the Church to support the work of Christ. With the offerings 4 Christian evangelists were able to be supported for one year. This is the kind of emphasis the Korean church gave to the Christian to support the work of the church.

When they plan to build a church, many Korean Christians sell their houses, land and sometimes their blood (for hospital use)--they sacrifice with enthusiasm.

We need to be action-oriented and not talk-oriented. For example, the members of the Korean Unification Church, a heretical group, were prepared to talk to 100 men to win 1 convert. Insurance companies are prepared to talk to 20 men to win one client. Are we Christians totally enthusiastic, committed and dedicated to our Lord Jesus Christ and His cause?

3. Missionary Vision

I gathered through reports that at least 527 churches are presently planning and praying to send foreign missionaries overseas from Korea in the near future.

At a recent conference last year, 270 students committed their lives for full time service at a Leadership Training Institute alone. A few weeks ago, the Young Nak Presbyterian Church, pastored by Dr. Cho-Choon Park, had a 4-day world mission rally. On the last night, about 6,000 to 7,000 young people stood up, committing themselves to support, pray or become missionaries overseas.

The Asian Missions Association (AMA) is planning to send 200 Korean missionaries overseas in the coming years.

4. Lay Training

Training is the next major factor responsible for the Korean spiritual readiness and openness. It is also responsible for enthusiasm and revival all over the nation. Individual churches and denominations are holding their own discipleship training programs.

EXPLO'74 held in August 1974 had two purposes : a) Evangelism, and b) Discipleship training (which concentrates on how to effectively share our faith with others and how to appropriate the fullness of the Holy Spirit.) Three hundred twenty thousand people received this training at Explo'74.

Prior to EXPLO'74, 300,000 people had already received this training. Therefore a total of at least 620,000 Christians were trained in evangelism and discipleship by August 1974.

5. Training of Full Time Workers

Korea is the only country in Asia where there is a mass production of full time Christian workers. There are 169 theological schools and 39 Bible schools with more than 8,000 students.

The General Assembly Presbyterian Seminary (Haptong) in Seoul has 1,200 students, 50% of whom are college graduates. In February 1978, 252 students graduated from this seminary and most them have gone into full-time Christian ministry. The Ministry of Education announced that the 23 major theological schools in the country alone are producing some 500 graduates annually. Most of them are going into full-time Christian service.

Conclusion

It has been our prayer and conviction that it is only a matter of time before the Korean nation becomes a symbolic Christian nation, uniquely used of God to spread His Kingdom around the world. To God be the glory!

He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

..... Ephesians 4:11-13

This report was originally presented at one of the plenary evening meetings of the Asian Leaders Conference on Evangelism (ALCOE) in Singapore November 1-10, 1978. This revised edition is printed with the kind permission of Dr. Kim and ALCOE.

About the Author

Rev. Joon Gon Kim, Director of the Campus Crusade for Christ in Korea and one of the renowned Korean church leaders, organized Explo '74 in Seoul August 1974 to train thousands of lay leaders to witness for Christ.

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A class room lecture in this seminary.



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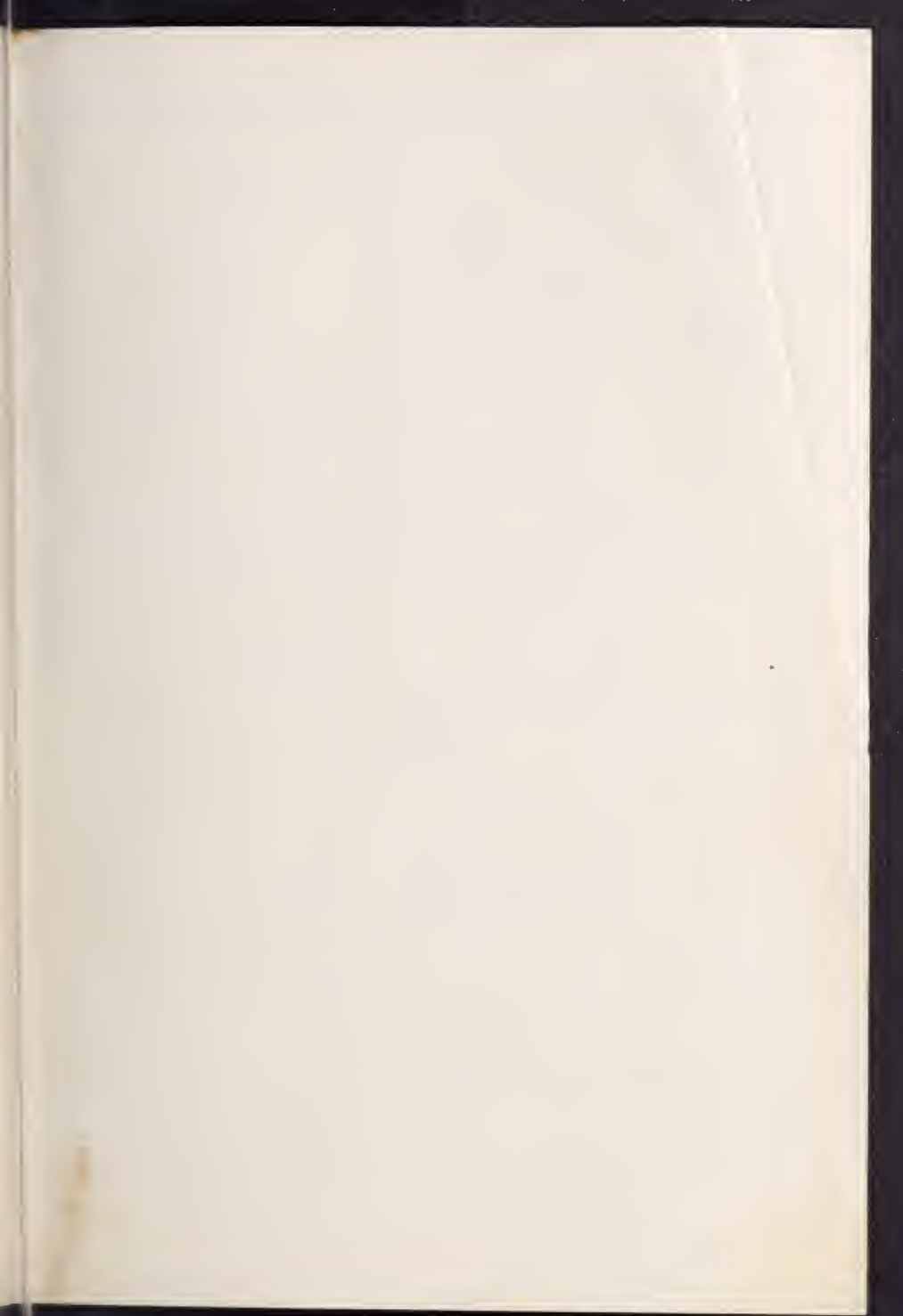
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